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THE CHURCH

THE AUTHORITY AND INFLUENCE OF THE CHURCH

By C. J. Williamson, D.D., Pittsburgh, Pa.

HAVE you ever thought what a wonderful institution the church is? Our railroads are not much more than a hundred years old; our public school system is only as old as the history of the United States; but the church is the oldest institution of all except the home. The Christian Church goes back to Calvin and Luther and Paul —and Christ. The real birth of the Christian Church was by the power of the Holy Spirit at Pentecost, and is of a divine origin that ought to challenge the highest respect and closest affiliation of everyone. The English word "church," like the German "kirche" and the Scotch "kirk," is derived from the Greek word "Kuriake," that means "belonging to the Lord." Dr. Strong quotes Fish in likening the church in its life to the child:—First, the pre-natal period, in which the church was not separated from Christ's bodily presence;—Second, the period of childhood, in which the church was under tutelage, preparing for an independent life;—and Third, the period of maturity, in which the church, equipped with doctrines and officers, is ready for self-government. Fish also likens the three stages to bud, blossom and fruit. Before Christ's death the church existed in bud only.

That the church was instituted by Christ and was to be empowered by Him, it is necessary only to refer to a few of the many passages that prove it. "On this rock I will build my church."—"And gave Him to be head over all things to the church, which is His body."—"To the intent that now unto the principalities and powers in the heavenly places might be made known through the church the manifold wisdom of God."—"Husbands, love your wives, even as Christ also loved the church and gave Himself up for it."—"And He is the head of the body, the church; who is the beginning, the first born from the dead; that in all things He might have the pre-eminence." "The general assembly and church of the first-born which are enrolled in heaven."

Now, the church of Christ is not

the kingdom of God. The church began with Christ; the kingdom began earlier; the church belongs wholly to this world, while the kingdom does not; the church is visible, but the kingdom is not. The kingdom is the making of earth like heaven by the universal doing of the will of God. Toward this marvelous end the church is the agency of Christ, instituted and empowered by Him.

To the early church, and for all the church of every time, Jesus gave the great commission, "Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway even unto the end of the world." The church is commissioned, not to stay in the barracks, but to ATTACK, and when the church obeys the command then the promise is that in attacking the powers of evil "the g a t e s of hell shall not prevail against it." Too often the words have been construed to mean that the church is to sit safely within the fort and feel certain that ITS GATES could never be taken by the powers of evil, but that is not the promise. And it is worth noting that when messengers are wanted to carry peace and goodwill to heathen countries and cannibal islands, to relieve the misery and sickness and filth, the appeal is never made to any young people except those of the commissioned church. Appeal, would be in vain to the very best non-Christian organizations. It is the church, and the church alone that in any degree at all is obeying the Great Commission.

The hand of God leading the church can be seen even in a list of some of the heroes of the faith. Look over the line,—and what a thrill comes to the heart of the loyal Christian as he looks on the grandest procession the earth could afford. Following the martyrs by fire and wild beast, in later years come Wyclif, Huss, Luther, Calvin, Knox, Wesley, and a great host that no man can number, going to all continents and seas and islands. In the 16th century God could not endure the formality and corruption of the church and wanted a new body, and a new land in which to develop a living church. He whispered to a boy in Metz playing with lettered blocks, and lo, moveable type and the printing press to spread the truth. To another He gave the suggestion of the magnetic needle, and the science of navigation and discovery really began. There followed the Renaissance and Luther and the Reformation. When even in the Protestant Church formalism was mistaken for religion God whispered to the group of students in Oxford University, and the great revival began under the Wesleys and Whitefield. Here in America there came The Great Revival under Jonathan Edwards and others. To one who reads with insight the hand of God can be seen in all the history of the church.

All who believe in Jesus as divine and so live and so witness are part of the unshakeable foundation of the church history. The church is the great company of men and women

with hearts knit with each other and with that loyalty to the spirit of Christ that wants the kingdom to include the whole world.

Many today feel the church organization is scarcely necessary, yet Jesus was a church Man, even in a day of thorough corruption in the church. History shows little Christianity apart from the church organization, and even if the church were not the divinely ordained instrument to bring in the kingdom, reason would show the necessity of organization. In a war a group of soldiers refusing to join the army, but everyone going on his own responsibility to pick off one or two of the enemy here and there, would never win a victory. We are at war constantly with the powers of evil, and the man who wants his life to count will put it into an institution where unity is necessary and where the institution will continue to fight after the man himself is gone.

The influence of the divinely-ordained church is incalculable. When Jesus taught "all ye are brethren," and Paul brought a slave into the church fellowship in Colosse the death warrant of slavery everywhere was signed. When Jesus took twelve men of different social standing and wealth and had them sit at a common table through loyalty to Him, He contributed to the solution of every social problem. The church on earth is not perfect, yet we may safely challenge the world to show any other organization that in any way begins to be so helpful to the welfare of the world as the Christian Church. The history of Christianity shows that the continuation of Christianity depends on the continuation of the church, and the amount of helpful and benevolent work done in any community depends largely on the character of the CHURCH in that community. Think of the privilege of helping to build and enlarge such an institution!

The obligation, then, that rests on the church? We honor the deeds of the saints and their character through the centuries, but WE MUST BE THEIR SUCCESSORS! Too many in the church may adequately be described as "et ceteras," and an editorial was right in declaring that many churches are like merchant ships with far too many passengers and far too small a crew. What do you bring away from your time of worship, from your altar, song, sermon and benediction? What gifts for the spirit of the community? Someone tells of a crowd in an art gallery that stopped and gazed long at a picture of Christ bearing the cross, and then says that when the church of Christ is seen to be His body, hands, feet, tongue, heart, all repeating the concern of Galilee, men will turn to Him.

Unless the church is growing, it is dying! And as the church declines, not only is the Great Commission made void, but civilization itself has started downward. If wealth and brains and invention had been all necessary to save society, there would never have been a World War and the situation since. The world has all these things now that it needs, but it does not have the CHARACTER, the GOODNESS to do what needs to be done. Economics will never save

the world until there is the spirit of the unselfish Christ in the hearts of men, and the church is ordained to be the salt to save society.

And the church will never be at home what it should be till it makes itself alive by obeying the commission of the empowering Christ. Only once is it recorded that Jesus exulted in spirit, and that was when the seventy returned from an evangelistic tour and told of their success in His power! He taught, "When ye pray, say 'OUR'." Selfishness will be the ruin of the church. One of the great American denominations years ago split on the question as to whether missions were required of the church, and the sect opposing missions is dying a natural death. It is bound to, for it cannot be the church of Christ and be un-missionary. Buddhism and Islam will continue for a long time, but they are doomed as religions, and unless the church of Christ does its part in its great purpose the world will become atheistic and utterly lost.

A secular paper refers to "the negative qualities usually associated with Christianity." Doesn't it make you blush? Lukewarm water runs no engines, nor does a lukewarm church help to bring in the kingdom. Going to battle as to a funeral is a sure prophecy of defeat. The real church ordained by Christ will show always a glow of enthusiasm, a dash of valor that will astonish the world. The motto of a Christian of an earlier generation is a fit one for the divinely instituted Church; "I live in a little house, but my windows open on a wide, wide world!"

SOUL WINNING THE BUSINESS OF THE CHURCH

By J. Alvin Orr, D.D., Moderator, Pittsburgh, Pa.

FIRST may I give the heartening word that after a recent journey of nearly six thousand miles in western parts of our church, I can assuredly say that our church is in earnest in its high purpose of bringing many to know Christ as Saviour and Lord. Moreover, the meetings of our Synods last autumn and the National Convention of our young people at Lakeside, Ohio, give assurance that a burden for bringing lost people to Christ is being laid upon the hearts of our entire membership.

Living in an age of world ferment and amidst far reaching changes occurring in our own nation, never has the Church of Christ been more challenged than are we today to minister Christ's grace to a lost world. The most clamant need is that we might win others to Christ.

It would be of great advantage if our thinking were clear and our conviction intense and unified at this point. In the confusion of secondary duties, we have lost conviction about the primary obligation. And I believe that if our hearts were filled with the consuming desire to see men led to Christ, we would have a marvelous divine visitation. We are too dissipated in our objectives and efforts. We are so much concerned with the "mere passments of the kirk" that we for-

get the chiefest purpose of the Church of Christ. And therefore the power of God is not invested in us.

The words of Jesus make it very certain that the primary function of the Church of Christ is to lead others to know Him as Savior. While the disciples were in the upper room the Sabbath evening of the Resurrection Day Jesus appeared in their midst. Knowing that they would never forget what He now spoke, His first words were these: "Peace be unto you. As the Father hath sent Me into the world, even so send I you." While the mission of Christ was to reveal God, to become the supreme Teacher and Example of the human race, He came above all else to seek and to save the lost.

And you remember the day of His ascension. As he was parted from them His last words were, "Ye shall be My witnesses in Jerusalem and Judea and Samaria and unto the uttermost ends of the earth." These early disciples went out to be Christ's witnesses, and in less than three centuries Christ was enthroned among the nations of the earth. The supreme need of the world today is regeneration. The solution of the world's ills lies in the faithfulness of the Church of the Living God in seeking and saving lost men. If there is one prayer I could give to the whole United Presbyterian Church it would be this: "O Christ, give me a heart like Thine."

Let us see to it that we do our best to win others to Christ. Most happy is the entire church that the women's organizations throughout our land have taken this as one of the foremost purposes for this year.

I tell you the world is not sick of Jesus. The world is hungry for Christ. There are so many who say, "No man cares for my soul." And whether they live in brown stone houses or in attics, they are hungry for Christ.

What argument shall I marshal? Certainly it is our duty to do this. And what a great word "duty" is. Fellow believers, your duty and mine, tremendously urgent and supreme, is that we shall tell those about us of the Christ and that we want them to be saved.

And shall I talk about the blessedness of doing this? There is no happiness on earth comparable to that of leading another to the Saviour.

And shall I speak about the responsibility of it? If men and women about us are lost, God will require their blood at our hands. If we neglect them and they die in their sins, we are spiritually guilty.

And may I speak of the reward of this? "They that turn many to righteousness shall shine as the stars forever and ever." And when you and I come to our beds for the last time; when the light of eternity begins to shine in our face, we will not care very much about many things that we concern ourselves so feverishly about in life. But we will be deeply filled with joy and everlastingly happy for those whom we have brought, one by one, to Christ. Let this be our endeavor: to speedily win for Christ His crown; and with it forever cover the brow once torn with thorns for you and me.

BUILDING THE CHURCH IN AMERICA

By W. Franklin Harkey, D.D., Houston, Pa.

THE times have called us to inquire again. Wherein lies the strength of our republic? What are the sources of our stability? Where arise the headquarters of our blessings as a nation? Where will we find the genuine marks of a great people? Is it in material good? Does our strength lie in our industrial supremacy, our army and navy, our discoveries and inventions? More than a hundred years ago, John Ruskin wrote, "The true veins of a nation's strength are purple and not yellow gold; imbedded in flesh and not in rock. And to be strong, indeed to survive, a nation must cast all thought of possessive wealth back to the barbaric nations among whom they first arose, and, at least, attain to the virtues of that Roman mother who led forth her sons, s a y i n g, 'These are my jewels'."

Goldsmith had a keen sense of the needs of a nation,

"Ill fares the land, to hastening ills a prey,
Where wealth accumulates and men decay."

There is much to be desired in our country when it comes to recapturing those fine old simplicities which the fathers talked so much about, honesty, freedom, intelligence, Godliness, equality and justice. There is much to be regained in the way of reverence and respect for law and authority, the observance of the sacred Day of rest and worship, the purging of social justice, the exercising of a free ballot, and the building of a community life that will be an honor to society and a glory to God.

In short, our surest way to regain these things and to move on to a more glorious future lies in the building of the church of Christ. Religion in American life can rise no higher than the temper of religion in the churches. When millions of church members lack vitality and passion, and are careless and indifferent concerning their obligations, we cannot expect society to grow better. The churches have the high mission to represent Christ, to witness for Him. When we fail, society fails. A part of the church's task is to fight sin. The forces of evil are militant and strong. Too often the church has been content to engage in trench warfare. The hour calls for an aggressive church. We have sought the easiest way out when our Lord called for sacrifice. Christ calls for a larger life of service.

We have a great responsibility for youth. The easiest way is to allow the present trend of youth away from the church to continue. The hard way is to equip ourselves for leadership and teaching to the end that the present trend away from the church may be halted. In every church the problem is so common that many have overlooked it. Multitudes of parents likewise never darken the door of a church, chapel, or synagogue from one end of the year to another. Can we hope to catch youth tomorrow after neglecting them today?

How can we win America for

Christ? Some one suggests that we need supremely, a working church, a worshipping church, and a winsome church. The United Presbyterian Church has a field in America. Our field of service is very definite. Surely the Lord has matched us for a day like ours. We cannot build the church by proudly pointing to a glorious past, however glorious that past has been. We must do our part now and make our service indispensable to the new life of America. The women of our church have done a splendid service during the years. Here in America the call for mission work is clarion, insistent, imperative. We cannot maintain the *status quo*. To do that is to lose what we have gained. Advance in foreign fields is impossible unless we have conceived the holy idea that here at home the stakes must be driven deeper. Greater areas captured for Christ in the home field will eventually mean greater areas captured for Christ on the foreign field.

Who will come to the help of the Lord this day? The dedication of money, the bringing in of "the tithe into the storehouse," must continue. More members of our churches need to lay their money upon the altar. We must also build into the life of America consecrated young men and women. It is not a time to retreat, but to retrace our steps, to advance for God and country. The church must build, build life, Christlike life, without which a nation perishes.

During the war America had one of her choicest spirits as Ambassador to the Court of St. James, Walter H. Page. In one of his letters to President Wilson, prior to our entry into the war, he wrote, "Let us watch closely for chances to serve." That must be the attitude of the true Church of Christ. It is eminently a time for the building of the church in a larger, finer way in American life. I do not mean simply the building of finer churches,—so often that is an easy task, but the building of a life in keeping with the spirit and life of the Master. For that task, we need the spirit of adventure, courage, and faith. And in that noble venture our Lord is saying, "Let him who loves me, Follow Me."

THE CHURCH OF MY DREAMS

This is the church of my dreams:
A Church adequate for the task.
The church of the warm heart,
Of the open mind,
Of the adventurous spirit:
The church that cares,
That heals hurt lives,
That comforts old people,
That challenges youth;
That knows no divisions of culture or class,
No frontiers, geographical or social.
The church of the Master,
The church of the people,
A working church.
A worshiping church,
A winsome church;
A church that interprets the truth in terms of truth;
That inspires courage for this life and hope for the life to come;
A church of courage,
A church of all good men,
The Church of the living God.

—*John M. Hoore, from "Our Church."*

BUILDING THE CHURCH IN EGYPT

By the Rev. Samuel A. Work, Pittsburgh, Pa.

THE Church in Egypt is not old. The first members were received into the church in 1859 so that it has just completed its Diamond Jubilee. Assiut, Cairo and Alexandria were the first places where members were received, but soon after Sinnoris, Nakhaila and many other places became mission stations and then organized churches.

In 1859-60 the Presbytery of Egypt was formed, and its first members were three American Missionaries. John Hogg was the first man ordained by it, and he afterward became "A Master Builder on the Nile." In 1899, just forty years after, it became necessary to divide the Presbytery, and the *Synod of the Nile* came into existence composed of four presbyteries; Assiut, Delta, Upper Egypt, and Middle Egypt. At this time there were at least 20 ministers and I do not know how many elders.

Of these 47 ministers without charge, 33 were American Missionaries, and we need to note too, that there are in addition to the 141 organized congregations 180 preaching stations which are rapidly developing into organized churches.

In 1934 the Synod of the Nile was second only to the Synod of Pittsburgh in number of pastors and ministers. In number of congregations, it was 3rd following Pittsburgh and 1st Synod of West. In Membership it was 5th giving place to New York and the Punjab as 3rd and 4th.

Assiut Presbytery is second only to Monongahela in number of pastors but is first in number of congregations. It is 5th in membership. The list reading; Monongahela, Allegheny, Philadelphia, and Gujranwala, India. These 3 American Presbyteries all have large cities in them.

The writer entered Egypt in the fall of 1904. From the General Assembly's Minutes of that year we glean the following:

		Pastors	Ministers	Congregations	Members
Assiut Presbytery	had	14	3 other	25	3721
Delta Presbytery	had	4	12 other	5	614
Middle Egypt Presbytery	had	6	3 other	14	2005
Upper Egypt Presbytery	had	4	4 other	9	984
Totals		28	22	53	7324

Of these 22 ministers without charge, 18 were American Missionaries.

In 1934 just 30 years later the statistics are as follows and we have the additional Presbytery of the Sudan organized in 1912.

		Pastors	Ministers	Congregations	Members
Assiut Presbytery	had	37	11 other	58	9687
Delta Presbytery	had	22	20 other	24	3374
Middle Egypt Presbytery	had	26	5 other	35	5245
Upper Egypt Presbytery	had	16	4 other	22	2250
The Sudan	had	7	7 other	2	520
Totals		108	47	141	21076

Cairo is second only to Pittsburgh in the number of United Presbyterian Churches.

In number of Women's Societies the Synod of the Nile is 10th.

Numbers, however do not always spell success. The history of the growth of the Egyptian Church has been phenomenal, considering the ignorance with which it has to contend. The thing that makes the church in Egypt stand out among the churches is its missionary spirit. There is hardly a church in the valley of the Nile that does not have some of its members going out into the villages Sabbath afternoon and preaching to the people who do not have any other opportunity of hearing the gospel. Those 180 mission stations do not tell the whole story, they are only the places that have regular meetings and regular preachers. There are scores of meetings in homes, town squares, and in open fields which are ministered to by elders, deacons, teachers, and other members of organized congregations.

One of the requirements for an elder in Egypt is to be able to preach. Not all of them would deign to preach in their own church, but all would be able to give a message to such groups as I have mentioned. Many of them could give a very good review of the morning sermon by the pastor. There is always at least one elder in a congregation who can take the pastor's place if he is sick or compelled to be absent. They are the pastor's right hand men in truth. Those of you who heard Sheikh Mitri El Dawairi will have an idea what an elder can do.

The Egyptian Church has a Foreign Mission. It sends of its young ministers, teachers and Women Bible Readers into the Arabic speaking Sudan. This is her Foreign Mission opportunity and the native element of the Sudan Presbytery are largely Egyptians. As the Sudan sends to Egypt the Nile, enriching its fields for temporal fruit, so Egypt sends to the Sudan the Water of Life, enriching its spiritual life.

Some will say in view of this encouraging report, Why send more American Missionaries to the Land of Egypt? Are not these people able to carry on alone? Before you come to that decision note the following:

In Egypt there is a dead Coptic Church which has not the power to give the Living Christ to its own membership of nearly a million members, not to speak of the 14 millions of Mohammedans who are living there.

Our Egyptian Church has been built up mainly from this decaying church but it has also been the means of winning nearly 300 from the Mohammedan people. What is that after 75 years of work? Not much indeed but it is a good start. Most of it has been done by Missionaries but the pastors and other church members are beginning to catch the vision. They need the encouragement of Missionaries all the time, and would soon become discouraged if they did not have it. We must lead out. A long enmity between Copt and Mohammedan has to be overcome, and there is the element of fear because the government is Mohammedan.

Missionaries who know the work in Egypt better than you here in America even though you may have visited it as a tourist, fear that the Egyptian Church would soon lose her vision of Egypt for Christ and gradually become as lifeless as the Coptic Church. That church has renewed her zeal for preaching, but it is in large measure a defensive measure, and does not go deep enough. Remove the missionaries and there would soon be a merger of Evangelical and Coptic churches, perhaps to the benefit of the Coptic Church as a church but certainly not to the enlargement of the missionary vision. There are more Copts becoming Moslem every year than the Coptic church has converted to her faith in all the years of her existence.

What our Egyptian Church needs, is to keep its evangel far in advance of Coptic ideals, and keep her aims and spirituality of the highest and deepest so that the Coptic church may be enthusiastic to attain it. They can only do that with a strong American Force of workers in school and church. Assiut College and Cairo Theological Seminary head the system of schools, High schools and Colleges which are turning out the very highest grade of workers for the Egyptian Church. Their standards are high. We must keep them so. No government aided schools can set this high standard. Entirely native controlled schools do not set it. Only with a majority of American workers in their controlling faculties or committees, for some time to come may these high standards be maintained. Only by continuing to help them with our money and prayers may we expect them to maintain these high standards and produce satisfactory results.

The dangers to be avoided are similar to those which we must avoid here in America; too low standards for church membership; losing the evangelistic and missionary challenge. When the Coptic Church ceased to be a Missionary Church she lost ground. When she began to hate her Mohammedan neighbors she lost her missionary message. When she refused to allow any but her own members to enter her churches, she died spiritually.

These dangers the Evangelical Church of Egypt must avoid. She must have faith that her Christ is what the Mohammedan needs. He reveres Jesus as a Prophet, but he must accept Him as King and Lord.

No trimming down of the Christian message is possible. Rethinking missions, is a good caption, but we will have to rethink it in terms of a Living Christ for the Life of the Mohammedan. In the Valley of the Nile there can be no compromise. Either Christ or Mohammed must reign; not Christ and Mohammed, nor the better in the two religions.

If Egypt is to know the Lord in this generation, our Egyptian Church must be enforced with a strong virile missionary contingent, and with our gifts and prayers. The life of the American Church will be saved only as it imparts of that life to others. When we cease to be a Missionary Church then will we cease to be a Live Church.

BUILDING THE CHURCH IN INDIA

By E. L. Porter, D.D., Wooster, Ohio

YE are God's building" might be said of the church in India as of the churches founded by the great apostle. When one traces the rise and development of the church in the Punjab the fitting conclusion seems to be found in the words of the writer to the Hebrews "the craftsman and builder of which is God".

The purpose of missionary work is to build a self-supporting and a self-propagating church. Had man been choosing the material for this work he would not have preferred that which seemed so impossible for the purpose. But God's plan did not call for many "wise men" or "men of noble birth". He chose the "weak ones" that Christ might be made unto them wisdom and righteousness and sanctification and redemption and that they might glory because it was God's building.

When, after the baptism of that unpromising first convert "the dark, lame, little man named Ditt" the people of his class began to force their way into the church, the missionaries were confronted with some grave problems.

1. Had the people of this class who had been so down-trodden for centuries and deprived of intellectual advantages, the ability to assimilate great Christian truths and attain a high degree of spiritual life without which the church could not survive?

This has long ceased to be a problem. The students of this community have shown their ability to maintain their leadership among the brightest Hindu and Mohammedan students in our schools and college. Nor can the spiritual potentiality of the church be called in question. Evangelists from this church are known in India where ever the language they speak is understood.

2. The second grave problem which confronted the missionaries was this: Can this ever become a self-supporting church? The missionaries were depressed by the terrible poverty—poverty of which we in America can have no conception. 90 per cent of the church members live in rural communities. The average yearly income of a Christian family in the Punjab church is $50. 81 per cent of the members are in debt. It would take three years of the total income of a family to clear the average debt. Was it right to ask them to support a pastor? Was it not taking the food out of the children's mouths to do so?

The church has solved this great problem. Today 85 out of the 110 organized pastorates of the Synod of the Punjab are self-supporting. The average salary of the village pastors is twice the average family income of his people.

How did they do it? I can't tell you. Many a time Mrs. Porter and I have asked this question as we have seen some successful effort of the church which seemed beyond their ability. I can give some of the factors which helped to solve the problem. (1) Indian pastors who made the venture of faith—faith ending in experience. (2) Thorough

organization. (3) People willing to share their income *in kind* with their pastors. (4) Congregations keeping alive their missionary spirit by giving one-fourth of their income for Home Missions and other work under the care of the Synod.

3. The third great problem was that of an illiterate church. This problem awaits solution. After so long a time only 7½ per cent of the heads of families in the rural church are literate. Only 15 per cent of the children can read. So many village schools have been closed during the depression that Christian students are decreasing as fast as membership in the church is increasing. It is a catastrophe that is threatening the very foundation work of the church — the relapsing of the church into illiteracy.

4. The fourth problem was that of the development of projects for church work. In the West we have generations of t r a d i t i o n. Our churches are veritable bee hives of organized church work. A church right out of heathendom does not have these traditions and visions of work. Projects are needed—projects to meet the needs of an illiterate church for the Word; for a trained eldership—refresher courses for meagerly equipped village pastors—the project of village uplift, which is the greatest problem in India today.

5. The fifth problem was that of higher education for a trained leadership such as would make the church an effective evangelistic agency among the powerful classes surrounding it. Foreign missionaries can never evangelize India. It must be the work of the indigenous church. Perhaps the greatest danger facing the church at the present is the tendency to look upon the benefits of the Gospel as accruing to their own particular class. The church has done wonders within itself. The real trial of strength will come in its ability to evangelize the other classes in the midst of which it is located.

6. A more recent problem is the part the church is to play in the more liberal policy of the government with regard to home rule. One seventh of all college students are found in Christian institutions. To strengthen these institutions is the greatest opportunity for service ever offered to the churches in England and America.

MY CHURCH AND I

My Church is the place where the Word of God is preached, the power of God is felt, the Spirit of God is manifested, the Love of God is revealed, and the Unity of God is perceived.

It is the home of my soul, the altar of my devotion, the hearth of my faith, the center of my affections and the foretaste of heaven.

I have solemnly promised, in the sight of God and men, to advance its interests by my faithful attendance, by reading the Holy Bible, by never neglecting its ordinances, by contributing to its support, by meeting with my fellow members, by watching over their welfare, and by joining with them in prayer and praise and service; and that promise I this day renew, before God my Father, Christ my Redeemer, and the Holy Spirit my Sanctifier.—(*Buffalo Council of Churches.*)

BUILDING THE CHURCH IN THE SUDAN

By the Rev. Ried F. Shields, Khartum, The Sudan

A HISTORY written in Syriac by John, Bishop of Ephesus, records that in 540 a certain priest named Julianus became very much concerned about the condition of the black people of Kush and persuaded the Empress Theodora to send him upon a mission to the Sudan. His preaching there was well received by both high and low and many were converted. It is said that "from the third unto the tenth hour he stood and baptized in caves full of water, naked, and with a girdle about him, and the only part of his body which was out of the water was the upper part thereof . . . Thus were all the Kushites converted to the orthodox faith." Whether or not this is the true account of the beginning of the church in the Sudan is questionable. Certainly the Ethiopian eunuch must have preached with some success some hundreds of years before but perhaps the church of his planting had succumbed to the heathenism around it. But it is a well authenticated fact that a strong Christian church existed in the Sudan at a later period. In the region of the Blue Nile there were known to be four hundred churches—the ruins of some are still to be seen and some customs are still practiced which are of Christian origin. This church successfully resisted the Moslem advance until the fourteenth century, and even later Portugese travellers who went out during the period of exploration that gave the world Columbus and America found Christian churches in this land of Nubia.

Why did this strong church of the Sudan so miserably fail? There were many factors which contributed to its downfall, but the real reason lay in the fact that the Sudan church ceased to be evangelistic. Instead of sending missionaries to the pagan tribes which lay to the south and west that they might bring the promised "present to Jehovah . . . of a people tall and smooth", these Christian kings sent forth raiding parties to enslave the strong Negro men and comely girls that they might be given as a tribute to the Moslem invaders from the North and thus allow the Christians to sit unmolested in their proud orthodoxy. But the Lord rejected them. The Nubian church was obliterated and for the next five hundred years the country was solidly Mohammedan. Not until the end of the nineteenth century was the Church to be re-established in the Sudan.

The United Presbyterians, the Church of England and the Roman Catholics came into the country at practically the same time, after the joint occupation by the British and Egyptian governments. In the pagan country to the south, the Government assigned large areas to each of the three societies in which they should work to the exclusion of any others. In the North Sudan, which is Mohammedan, all three may work without any territorial restriction but here the only native church is that in connection with the American Mission which is called the Evangelical Church.

The Sudan Presbytery was born in Omdurman. Our first missionaries, who were accompanied by a young minister from Egypt, lived in a little mud house in that squalid capital of the Mahdi. But the government had not easily defeated a savage fanaticism and must still deal with it and in their caution these rulers forbade any Christian propaganda whatever. However, there were in their employ a large number of Egyptian civilians and soldiers, some of whom were the products of American Mission schools and churches in Egypt, and the Government had no desire to prevent these from their usual worship and the Mission was allowed to hold church services for them. The beginning was made in a little room of the missionary's mud house. By slow degrees, restrictions were removed and while even at the present time street meetings and bazaar preaching are forbidden, Christian church services are freely open to everyone, missionaries, evangelists and teachers have free access to the people in the market and in their homes, and colporteurs may peddle Bibles and Christian literature without hindrance (albeit with caution and tact). And in the thirty-five years of its life, the Sudan Presbytery has grown to eight churches and several other places where meetings are held regularly but where there is no church membership. (Two other churches have been discontinued recently—one in Dongola Province because the worker there left and we cannot afford to get another one although there is no other Christian witness in that great province, and the other one at Wadi Halfa where the town has gone into decline, all the church members moved away and it seemed wise to put our emphasis elsewhere).

Two of these churches are in the South Sudan and they are made up of men and women who have been plucked from pagan savagery. The older of the two is at Doleib Hill and is Shulla. The other is at Nasir and is Nuer. But while their membership is distinguished, one from the other, by an entirely different language and tribal organization, the difference is not very apparent to an outsider beyond a slight variation in bodily ornamentation (I do not say "dress" advisedly). They have come from the greatest degradation and poverty. They have known an equal bondage to ignorance and superstition and fear of evil spirits. They must withstand similar tribal customs which would destroy personal religion and wreck the home. In neither case do they have a full Bible in their own language nor can all of them read even that part of the Bible which has been translated. They are often weak. But the marvel of God's grace is seen in the virility of many of these Christians, in the way they may be seen standing in the church or in village assemblies to tell of the love of Jesus Christ. If there have been defeats, there have also been many noble victories over sin. The sins and weaknesses of the Sudan church are the sins and weaknesses which the Apostle Paul describes in the churches of the first century. The social evils which surround them are not unlike. And I believe the same faith is implanted in many

clean hearts of these black men which made the apostolic church triumphant, and that yet again the Church of Jesus Christ will dominate the vast "land of the blacks."

The men who were the forerunners of the present Sudan church well knew, and we who are privileged to help in laying its foundations realize the great body of the Sudanese people will never be converted by the preaching of foreigners. This task must be done by Sudanese Christians. It is ours to win and train this vanguard. *And if we fail?* Not only does the salvation of the Sudanese people depend upon the evangelistic zeal of the Christian church, but the life of the church itself depends upon the passion of its members for the great Mohammedan and pagan tribes which surround it. It must be our care that the tragic end of the first Christian church of the Sudan is not repeated for the present one.

BUILDING THE CHURCH IN ETHIOPIA

By the Rev. C. F. Kenneweg, Gore, Ethiopia

THE church in Ethiopia is in the building. The foundation has been laid, which is Jesus Christ. And now we search for gold and silver and precious stone with which to erect a building worthy of our Lord.

When the mission first started in Ethiopia, it was planned originally to work along with the established church—Coptic Christian. While that church was not as pure and consecrated as one might hope, yet it had kept the flicker of light burning throughout the centuries. In the midst of Mohammedanism and paganism, it had held the loyalty of approximately two million people. We have hoped to send a stream of light and truth into that body that might move her to better things. But to work with the established church grows increasingly difficult.

Years of prayer and consideration have forced upon our thinking the founding of an enlightened, consecrated, united church. Perhaps our gains in the Lord would be better conserved and more done to influence indirectly the Orthodox church. The time of the Reformation, you remember, witnessed not only the forming of the Protestant church. There was also the counter reformation in the Catholic church. And so it might work out in Ethiopia.

A committee composed of C. F. Kenneweg, D. C. Henry and R. M. Wilson was appointed to draw up tentative plans for a church organization. As Mr. Wilson was leaving for America, Mr. Henry and I, working in consultation with other missionaries, made a temporary basis of organization.

From this basis, then, we are proceeding in orderly fashion. As yet it is not a self-functioning body. We believe in the principle of the French surgeon, "Go slow; we have no time to waste." Progress is being made carefully, step by step. And so this younger church in Ethiopia must be considered in a different way than our more or less

full-blown organization in India, Egypt and the Sudan.

The work in Ethiopia centers around three main bodies—the congregations at Sayo, Gore and Addis Ababa. At Sayo, under the strong leadership of Mr. Buchanan, the missionaries have made great strides. A large congregation flourishes. From 300 to 350 attend the Sabbath morning worship service at the main chapel. In the outstations, at least 125 more gather for services. Including the ones who are reached in the regular evangelistic services on Sabbath and during the week on regular itineraries, the number of regular adherents in Sayo reaches noticeable proportions. Work in Gore and Addis Ababa proceeds along similar lines, though not in such large numbers.

Of course the hospitals and schools give the Mission church a great influence in the surrounding country. As a missionary remarked to me some time ago, "It seems impossible to go in any direction or place in Ethiopia without finding a friend of the Mission."

With each church there is a Sabbath school. Ours is a teaching church. Most of those who worship at church come to Sabbath school. Native and foreign teachers are used. The lessons are in the Ethiopian language. Sabbath school picture cards with printing in the native language are distributed. The Ethiopians are great dialecticians and sometimes the lessons are perused with a flourish of gestures.

Junior societies have been functioning at Gore and Sayo. Miss Bayne has done particularly well with hers at Gore. In Addis Ababa, we have an enthusiastic young people's meeting on Sabbath afternoons. Typically African, the Ethiopian people love drama. The boys at Addis Ababa go to great ends to act out Bible stories. And then the scripture text is read or told in story form, explaining the action. Lessons are drawn from all who will offer any, or else personal testimony is given.

Ethiopians make zealous evangelists. One often wishes that more of them might back up their preaching with higher Christian living. But they are strong preachers. They have caught the vision of an evangelistic church and, as at Sayo, have given of their means to support work or else an evangelist of their own.

Perhaps Ato Gubri has been the most faithful and consecrated leader in our church. He is a man of forty some years, of gentle, attractive personality. For many years now, he has been head assistant to the doctors at the George Memorial Hospital, and besides gives liberally of his time and means in all evangelistic effort. His life is one of the strongest witnesses the church has in Ethiopia.

Gidada, the blind evangelist, is another. Much has been said of him, for he is one of the outstanding accomplishments of missionary work anywhere.

Let us follow Gidada on any week day. After his prayers and breakfast, he visits Mr. Buchanan to plan the work for the day. Then he gets on his mule, and with his younger brother leading the party,

(continued on page 327)

THE CANVASS—LOCAL AND MISSIONARY BUDGET

By W. E. McCulloch, D.D., Los Angeles, California

WE are approaching that joyous season of the fiscal year when congregational leaders are summoned to prepare the budget for local expenses and missionary pledges. Nothing seems to stimulate elders and trustees to such a high degree of sanctified hilarity as this particular task. The depression years have, of course, served to increase the measure of this spirit of exaltation.

All who have anything to do with making up the budget should study thoroughly that portion of our Church Program entitled, "Period V, Stewardship—Loyalty Canvass," prepared by Dr. James M. Blackwood and Dr. L. J. Davison. These worthy gentlemen are members of our Board of Administration, and they head up the Committee on Stewardship and Every Member Canvass. They have prepared admirable material, and every congregational budget committee should become familiar with the offered suggestions and plans.

Not all United Presbyterians can understand Einstein's Theory of Relativity, but they can all grasp the idea that the local budget and the missionary budget are definitely and vitally related to each other. Each must be given just and wise consideration. It stands to reason that if either is inflated at the expense of the other, the results will be deplorable.

A church should pay its pastor a decent salary and provide amply for all those features of congregational life and activity that make for spiritual efficiency. If things are allowed to "run down at the heel," the whole enterprise suffers. A church that tolerates a deficit in the preacher's salary, a leaky roof, an ill-supplied Sabbath School, a half-dozen broken window-panes, and a wheezy organ, not to mention a choir leader who has missed his calling, is not likely to be on fire with zeal for the missionary cause.

The people should know the facts concerning congregational need and missionary obligation. During the stewardship period, when missionary education is on the program, each wide-awake pastor will be doing everything in his power to inform his congregation in detail of what is expected of them as fellowworkers with Christ in the Kingdom of God.

The whole project strongly girded with fervent prayer,—intelligent and extensive publicity,—a carefully selected Canvass Committee,—stewardship sermons composed, not of platitudes, but of well-worded convictions that are fresh and strong and convincing,—a Loyalty Day so inspiring as to be long-remembered,—these are essentials to a campaign that may be truly described as successful.

The Board of Administration is asking the church, in its Every Member Canvass to accept a Missionary budget of $540,000. This is fifteen thousand dollars in advance of the amount recommended by the Board last year. Surely it is not an unreasonable request. Let us tackle the task with unwavering faith.

FOREIGN CORRESPONDENCE

THE SUDAN

Mrs. R. F. Shields, Editor, Khartum, The Sudan

"DIS-SIMILAR TWINS"

By Miss Frances Turk, R. N.,
Khartum North, The Sudan

Vacation days are nearly over. What have we accomplished during nearly three months' time? There has been nothing more demanding of our time and energy than just two tiny tots, our most recent addition to the school family. Their history and present behaviour are not front page news that will thrill the average American reader. But I am not writing except to those very fine United Presbyterians, who so faithfully read *The Womens Missionary Magazine.* You are interested in the most commonplace incidents of our everyday life. While I regret not having thrills to relate, yet, I am most thankful that I have no such blood-curdling news for you as we have been getting for the past week, by way of the Government Telegrams, from Europe. The Sudan is very much at peace with herself and with the world in géneral. For this we are truly thankful to kind Providence who has given us such a wonderful, good Government.

Our Tots are Helen and Dawood. They are a delightful study in contrast. Helen is a beautiful white lassie of Greeco-Syrian variety. Her body is short and fat and crowned with an abundance of most unruly black hair. A rosebud mouth, a pert little nose, and two sparkling black eyes make her a source of envy to those of us who are so sadly lacking in outstanding marks of beauty. Her disposition is typically feminine—seems to have a mind of her own and is excitable to the extreme.

On the other hand, Dawood would surely take no prize at a beauty show. He is very long and

A STUDY IN BLACK AND WHITE:
Sudanese School Girls get new lessons on the care of Children

thin with an elongated head covered with a bit of not too kinky fuzz. It is not so thick as the Negro hair, but is much more like the hair of the Arab. His mother is a Sudanese-Arab and up to date the Lord only knows what or where his father is. Even though the mother might know something about him, she will not disclose any information. The little lad has a nice clear skin that looks lovely when oiled! His two lovely eyes and the little spread-out nose do their best to detract one's attention from the two enormously thick lips. But, alas, with little avail. He likes lots of covering and doesn't seem comfortable unless he is perspiring. With half the clothing that he seems to require Helen would break out with prickly heat all over her body. They both eat well and both sleep well at night.

We had two reasons for taking these tots. First—because we had need of living flesh and blood in the form of a little child upon which we could demonstrate Child Care to our classes of big girls. Second—because we saw that the alternative to our taking them was their going into bad homes. This was our opportunity to prevent at least two little human beings from getting enslaved in the clutches of evil people.

We have wanted the care of these infants to be ideal but to be kept as near Sudanese as possible. In theory this sounds great. With a little knowledge of the Sudanese the very thought is ridiculous. For two motherless babes the first thing that the Sudanese would do would be to get a wet nurse. Accordingly, we, after much searching, found a wet nurse. We kept her one night and that because she came at night and we didn't get too good a look. The morning disclosed her polluted with body lice and eyes full of trachoma. The next most "nativy" thing to do would have been to get a goat and allow the children to feed directly from it. This way seemed well nigh impossible. I couldn't persuade myself either to bringing the goat up a flight of stairs, or keeping her there, or taking the babes down to her out in the compound in the night to their bedtime feed. But we procured

Miss Turk with her two new charges, Helen and Dawood

two goats supposedly free from disease, milked them, boiled the milk, and fed the infants. We gave them also tomato or orange juice to make up for the loss in the milk sustained through boiling. We have had two months of bliss in feeding the children. The little student who is responsible for their care has proven herself worthy of the confidence we have placed in her concerning her two charges. She keeps the babes and their surroundings spotlessly clean. It is a joy to pick up our children for they are so unique among the children of the Sudan in that they smell clean and have dry noses and there is no attraction about their eyes for the countless flies. Our routine was beautifully established by the mid-

dle of August when along came milk that upset the kiddies' stomachs. On inquiring we found that most goats at that time of year are with kids and their milk is unfit for feeding babes. We have resorted to the only alternative, i. e., tinned milk "Cow and Gate" preparation. This is most un-native-like and least apt to be resorted to because of its prohibitive price. One tin with the two children lasts only two days.

Our aim is not to make little Americans out of our Sudanese children, but to help them become better and healthier Sudanese. However, we have found that in the first two years of life we do at times need to resort to foreign methods in order to give these little lambs the very best possible start for their journey through life.

INDIA

Mrs. Osborne Crowe, Editor, Sialkot, India

THE LEPER HOME IN RAWALPINDI IN CHARGE OF THE UNITED PRESBYTERIAN MISSION

By Mrs. D. R. Gordon

The Leper Asylum of Rawalpindi, Panjab, North India, was started some time before or near the year 1860, although at that time only a tumble-down, ill-furnished, almost uninhabitable group of mud huts represented it.

About 30 years back Prof. W. E. Nicoll, who at that time was the General Treasurer of our India Mission, and also a teacher in our Gordon Mission College at Rawalpindi, began to take a keen interest in the wretched inmates of this disreputable, so-called Leper Asylum, which was then under the management of the Municipal Committee of Rawal Pindi City. This Committee is made up entirely of Indian men, all non-Christians, caring little for the good of any one, and especially for the untouchable, unclean leper. This Committee was rather skeptical about the interference of missionaries at first, but soon learned as they became acquainted with the missionaries, that their motives and methods were unselfish and good, it being only the love for suffering humanity, and the desire to give them the Gospel that prompted them to take an interest in a class of people who were conveniently neglected and turned out by their own relatives to die. After a few years of perservering labour Mr. Nicoll succeeded in taking over this Asylum from its previous guardians, who were doubtless glad to be free of the work.

Mr. Nicoll threw himself heart and soul into the work. With great difficulty he collected funds enough to build decent, comfortable quarters, hospital, wards, and many other commodities for these lepers. Since that time the asylum has had a new era, and slowly and steadily it has worked up to its high standard. These poor people lost a valuable friend when Mr. Nicoll died very suddenly of cholera in the year 1914. Today we have 65 good rooms in which 130 inmates can be accommodated. We have two large wards, one for men and one for women, also one dispensary building, a good bungalow for the Christian Doctor and his family, a house for the dispenser, and several helpers' quarters. There are two wells on the compound, which supply sufficient water. The barracks for these lepers are arranged in the shape of a horse-shoe and the central part is left vacant for cultiva-

tion by the lepers in order to provide them with some sort of occupation.

A MISSIONARY OPPORTUNITY

For some years back, and at present, this Asylum is supported by the British Government which is pleased to have the missionary as manager, willing to trust him to care for and distribute all the money given by Government, to the best advantage. This allows the Bible to be taught regularly and Christian instruction to be given in every way possible. Government does not in the least way interfere in this and this is compensation sufficient to the missionary for the extra time and work which the care of such an institution demands. At present Government is giving about 350 dollars a month for this Asylum which allows a small portion for each family, another amount for each single man, woman, or child. The management furnishes free milk, ghi, (clarified butter) fuel, clothes, bedding and all medical treatment to the patients. The medicines and inoculations are quite expensive. All these things are paid from the monthly allowance paid by Government. Last year new blankets were needed and my husband bought 500 lbs. of new blanketing and had it cut and sewed into blankets and given to them at Christmas time.

CHRISTMAS CHEER

We endeavour to celebrate Christmas for them always in some way, and every effort is made to bring into their lives as much of joy and gladness as possible. We grab at any bright pictures for their bare walls, playthings or toys for their children, and any little unusual musical entertainment or drama which can be given them, is much enjoyed. Mrs. J. B. Cummings had trained a number of children for a Thank Offering pageant for our Rawalpindi Presbyterial last spring, and it was suggested that this drama be repeated out at the Asylum for the pleasure of the lepers. Some of the mothers, however, refused to have their children take part, fearing to have them enter the leper asylum grounds. So continually the poor leper is made to feel that he is to the rest of the world unclean, unclean. Some wealthy Indian residents gain merit for themselves on their big holidays or on our Christmas, by sending good sums of money for a treat of some kind for these unfortunate people. They are not willing to go near these people themselves but their gifts are welcome because they bring a measure of joy into desolate lives.

There are at present in the Asylum 58 Christians, 66 Mohammedans, and 7 Hindus. All these different castes gather together twice on the Sabbath for religious services, and for other meetings through the week as can be arranged.

A CHRIST-LIKE SERVICE

We have a very fine real Christian Doctor and his wife who have been working in this Asylum for 17 years. Their bungalow is built in one corner of the asylum grounds, and for these wretched people they work year in and year out. The Doctor uses rubber gloves as he works with the patients, giving inoculations and bandaging sores, at great risk to himself, but for the sake of these poor afflicted people, and for the sake of Jesus Christ whom he serves this Doctor McAuley and his devoted wife continue on in their labour of love. Dr. and Mrs. McAuley have two very dear children. These, too, are more or less exposed. But God has kept them all free from the disease. I often wonder how many of us would be willing to so expose ourselves and our children as these good consecrated people are doing. At present there is a good dispenser

or dresser who renders good assistance to Dr. McAuley. This helper was once a patient, a very intelligent, educated young man, who has been cured and now is working to cure others. He is a Christian and perhaps knows more Bible than any other Christian in the asylum. Dr. McAuley is a brother of Mrs. Mary Samuel who paid a visit to our home Church in America recently.

UNTAINTED CHILDREN

Mrs. McAuley has organized a little class of the children who are old enough to learn, and she teaches them herself every day. These children are still untainted, but unless segregated very soon they are sure to become tainted. Some of you no doubt feel as I do that lepers should not be allowed to marry. Many of them are already married before the disease takes hold of them, and since it is a known fact that no child is ever born with the disease, there is not so much to be said against marriage. In this Asylum there is a well trained midwife who herself has the disease, and she cares for the mothers when their babies are born. Children however must be segregated from their parents at an early age in order that they may remain untainted. In this Asylum there are 24 children ranging in age from infancy to 6 years of age, who are as yet untainted. For such children a separate Segregation Home is very much needed, as at present there is no way of separating them from their leper parents. My husband was planning to build some such home where these children could be taught, when Government found it necessary to make a 12 per cent cut in the monthly allowance for this asylum. This thwarted all such plans so at present there is no hope for this, and it is indeed a tragedy to think of the danger these dear bright children are in of contracting this dread disease, and what the older ones too are losing in the way of religious and secular training.

A RAY OF HOPE

About 12 years back the new treatment for leprosy was under development and the brilliant researches made by Sir Leonard Rogers, I.S.M. and others, began to attract the attention of the Medical Profession engaged in Leper work. It was almost impossible at first to get any patients to try out the new treatment recommended because they could not believe that such a thing as a cure for leprosy could ever be possible, but slowly and steadily the work went on and after some time the confidence of the people was gained. When the treatment in our Asylum was first started there were only three patients who were willing to take the injections, but today a limitation has to be made on the number of patients under treatment as we are always overcrowded and have more wanting treatment than we can afford the medicine for. Every one whether treatable or not (some have gone too far) hearing of the good results clamors to be admitted to the treatment. It is a pity to have to refuse any, but as said before some cases are untreatable, and again the heavy expense of the treatment is a great strain on the funds. So some must wait. The poor leper is one to be pitied for even should he be cured it is very difficult for him to make his living in any occupation, for people fear him. No one will risk taking him on as a private servant if they know he has been a leper. If he should open a shop of any kind no one would buy from him. And being a beggar before his cure the danger is that he will remain a beggar always.

"OUR HOSPITAL"

"I feel that our hospital has entered a new era in mission life: we are accepted by the community as theirs and the people walk about the grounds with a sort of proprietorship. In fact when the Municipal

Committee wanted to give a garden party recently they decided to use our hospital lawn as the most central and convenient place, then told us of their decision after all the plans were made, taking for granted that we would have no objection. Rich and poor of all religions came and made themselves at home. This does not mean that we have compromised at all. They have accepted our standards, that is all, and they come, knowing that every patient hears a gospel message every day and that few go away without having bought some gospel portion.

The patients love the hymn singing to their own Punjabi tunes. It is not an uncommon sight to see a group of stout, bejewelled Mohammedan women in a private room listening to a nurse singing to them of the love of Jesus. They do not seem to fear this love of Jesus as they used to. One wealthy Mohammedan man laughingly told me that when his wife came home from the hospital after a two months' stay she became a regular missionary to the family and tried to make them all Christians.

The light is penetrating on all sides and I think we should pray definitely, both here and in the home Church, for a mass movement among the higher classes. I wish the women at home would pray for these women who come to the hospital, that they may come out and accept Christ. I believe Sialkot is ready for such a movement. The seed has been sown and watered and tended for many years. We look now for the harvest. The Church ought to PRAY, PRAY, PRAY for these precious souls here."

—From a personal letter from *Dr. Reba C. Hunsberger*, Memorial Hospital, Sialkot City, India.

EGYPT

Miss Minnehaha Finney, Editor, Monsoura, Egypt

HALEEMA DAWUD A TRIBUTE TO A FAITHFUL HELPER

By Mrs. H. S. Hutchinson, Tanta, Egypt

Haleema Dawud on August 8, 1934, welcomed the call to "come up higher." She left a circle of friends not only in Egypt, but also in America. There are many today who will recall with deep affection and gratitude the care they received in days gone by from black Haleema as she labored so faithfully in Tanta Hospital.

Fifty years or more ago Haleema was one of a dozen Abyssinian girls rescued in Egypt by British soldiers. They were being taken by Arab traders to the slave market in Mecca, so their rescue was from a life much worse than death. They were placed by their rescuers in the care of our missionaries in Cairo.

First in the Ezbekieh School in Cairo, later in the P. M. I. in Assiut, and for some time in the homes of missionaries, Haleema learned the fundamentals of an education in Arabic and in English. She spoke and read both languages comfortably. She early learned to know her Saviour and gave her heart to Him.

A natural gift for nursing soon manifested itself and she trained for that work in the Mission Hospital in Tanta, in which institution she spent many years of loyal faithful service. Many testimonies are heard from missionaries who have enjoyed the tender ministry of her gentle hands, and have loved the sweet devotion of her gentle heart.

Many who knew not her Lord, experienced at her hands a very practical application of His love as she cared for them, and made easier their beds of pain.

About eight years ago Haleema married Dawud Effendi, an Abyssinian of Cairo. They established their home there and made it a center of Christian living. Having no little ones of their own, they took into their home, cared for, and educated an orphan girl. The past year, much of Haleema's time was devoted to caring for Mrs. Robertson, who is known and loved by many of you. She joins with a host of others in praise of the faithful gentle nursing she received at Haleema's hands.

But disease came to Haleema and she returned to the scene of so much of her labor and here in the Hospital in Tanta, she in turn received the loving care she needed. Patient, cheerful, and uncomplaining she commanded the love and admiration of all who saw her. As death approached her confidence was firm and sure and she witnessed before unbelievers round about her to a Love that casteth out all fear. They marvelled and asked many questions about a faith that could carry one right into the face of death, not with fatalistic resignation, but with triumphant holy peace. Haleema said, "My Lord said He was going to prepare a place for me, and then He would come again and take me to it. Should I fear when He comes to take me?"

"Thanks be unto God who giveth us the victory through our Lord Jesus Christ."

IMPRESSIONS OF A MUD VILLAGE*

By Miss Virginia Palmateer

If only there weren't so many flies! Egyptian flies that make right for the eyes and mouth. Brushing violently, we pick our way down a narrow alley between mud huts, disputing the way with donkeys, goats, chickens and children and dexterously avoiding a pail of unnamable liquid thrown from an upper window. At the end of the alley we pause before a low, closed door and rap violently with the palms of our hands.

"Meen?" (who is it?) inquires a voice from the inner regions.

"Ihna!" (we!) is the lucid reply. But it seems to satisfy for the door swings wide and we are ushered in with all due ceremony.

The few rooms of the house are built round an open court and it is to this living center that we are taken and two of us seated on *the two* chairs. The rest of us occupy a rude bed made of woven palm branches; and the women of the family pull their black, flowing robes more closely about them, slip off their shoes, and settle comfortably on the dirt floor.

And there in that house, while turkeys and chickens and starved-looking dogs and cats wandered under our feet and goats gazed down inquiringly from the roof, the Bible worker told her message—a message which received many favorable groans and exclamations.

Then comes the customary drinking of sherbat, the shaking of hands all around, and our departure with the blessings and peace of God called down on us. And as we walk back through the indescribable dirt, the flame of the sunset over the Nile and desert hidden here in the shadowy squalor, the universal cry of the East, "Baksheesh! Baksheesh!" ringing in our ears, we wonder.

Will the time ever come when the love of Christ will so permeate the lives of these people that these conditions will seem like a mad dream? Our only answer is "Yes". And with faith we go ahead and fight—against flies and filth and ignorance and for Christ.

*Miss Palmateer was a short term teacher in Egypt but was compelled to return to the U. S. after a short time, on account of health.

EDITORIAL

MRS. JOHN P. WHITE, Editor, 1503 Dormont Ave., So. Hills, Pittsburgh, Pa.

"EXPLOITS"

My attention was recently called to a striking verse, "The people that do know their God shall be strong and do *exploits.*" (Daniel 11:32). The word "exploits" has taken hold of me. I looked in all the revised versions I have, and found that none of the revisers had found a better word.

I turned to the dictionary to find the exact meaning of this word and here is what I found:

"Exploit (2) A deed or act, especially a heroic act; a deed of renown; an adventurous or noble achievement.

'Ripe for exploits and mighty enterprise'—*Shak.*"

I thought of Daniel who did exploits—" heroic acts"; and David—"deeds of renown"; and Nehemiah— "Noble achievements", Yes and the disciples and Paul, and later Carey and Livingstone and a host of noble martyrs but I wondered if there were any exploits left for us to do today.

I liked the classic quotation from Shakespeare and then I began to question if the United Presbyterian Church, not to mention any other, might at this time be "ripe for exploits and mighty deeds". Not the kind that Daniel or David or Nehemiah did but a kind needed today. Ours would pale beside those of the old worthies, but would it not be an "heroic act" for us individually and collectively, as pastors and sessions, as Sabbath Schools and Missionary Societies and Young People's Societies, to sit down and discuss what "exploits" we might do for the Kingdom? To check up on the program, to look over the Budget, to find where we stand in relation to our pledges?

This would take rare courage, a kind of courage needed today in the church. It was Frederic Longbridge who wrote:

"Arouse thy courage ere it fails and faints
God props no Gospel up with sinking saints."

Would it not be a "deed of renown" a "noble achievement" if we really met the Budget of the denomination? If we really worked to reach the evangelistic goal? If we began to plan in earnest to retrieve the losses we have sustained in our work in recent years? The promise is significant. It is to "the people, who do know their God." Do you not believe, that in these closing weeks of the church year the time is "Ripe for exploits and mighty enterprise"?

PROGRAM FOR THE COMING YEAR

We call attention to the Program for the year which is printed in this issue of the Magazine. This program was planned in co-operation with the Board of Administration. For the denominational program, there will be two months given to a study of *Christianizing the Home.* The Mission Study will be *Toward a New America* (name subject to change) and *Latin America.* The other months will be devoted to a study of our own particular work.

Our Program Calendars will be ready in February. They will be different in appearance, more attractive, with added blank pages, and other features which have been suggested by women who have used the programs in former years.

Please send orders to
Mrs. Fannie Moore, 908 Kable Way, Coraopolis, Pa.
1 copy—5 cents 25 copies—$1.00 50 copies—$2.00 100 copies—$4.00

PROGRAM FOR WOMEN'S AND YOUNG WOMEN'S MISSIONARY SOCIETIES—APRIL 1934 — MARCH 1935

Co-ordinated with the Denominational Program of the Board of Administration

A Study of the Home and Foreign Missionary Work of the United Presbyterian Church; Christianizing the Home; The Christian Citizen; Interdenominational Mission Study.

Text Books: **TOWARD A NEW AMERICA; WOMEN UNDER THE SOUTHERN CROSS.** A Short Text to be prepared on **CHRISTIANIZING THE HOME.**

APRIL
EDUCATIONAL WORK IN FOREIGN LANDS

Devotional: 1 Tim. 4:6-16.
Prayer Cycle: 23-29 Days.
Suggested Topics:
Training New Women for the New Day in Egypt.
The Promise of Tomorrow in India.
The Challenge in the Sudan.
New Schools in an Ancient Land.

MAY
MEDICAL WORK IN FOREIGN LANDS

Devotional: Lu. 5:12-16; Matt. 4:23-25.
Prayer Cycle: 17-22 Days.
Suggested Topics:
The Hospital as an Evangelizing Agency in India.
Trophies from Hospital Beds in Egypt.
The "Hem of His Garment" in Ethiopia.
The Healing Touch in The Sudan.

JUNE
EVANGELISTIC WORK IN FOREIGN FIELDS

Devotional: Acts 1:1-8; 2:1-8.
Prayer Cycle: 5-7 Days.
Suggested Topics:
Fulfillment of Prophecy in Egypt.
"Coming, Coming, Yes they are!" in India.
White Harvest Fields in Ethiopia.
Bearing the Evangel in The Sudan.

JULY
MINISTERING TO THE UNDERPRIVILEGED

Devotional: Matt: 25:3-46.
Prayer Cycle: 1,2 Days.
Suggested Topics:
Mending Broken Lives in India (Women's Home).
Building New Life in Egypt (Orphanages and Child Welfare).
Mothering Unwanted Babies in Ethiopia and The Sudan.
The "Seamless Robe" in the South (Negro Hospitals).
"Inasmuch" (Ministering to the sick, Tama Sanatorium).
The Helping Hand in America (Women's Associations).

AUGUST
THE ANNUAL REPORT

Devotional: Rom. 16:1-16.
Prayer Cycle: 1-4,30 Days.
Suggested Topics:
Facts and Figures.
Notes of Encouragement.
Shall We go Forward?
Informal Discussion:
Why I read the ——— Report First.

SEPTEMBER
CHRISTIANIZING THE HOME

Devotional: Eph. 5:22-33; 6:1-4.
Prayer Cycle: 2,31 Days.
Suggested Topics:
When Persons Marry.
Making Home Attractive.
Some New Problems in the Home.
Books in the Home.
Religious Education in the Home.

OCTOBER
CHRISTIANIZING THE HOME

Devotional: Prov. 4:1-22.
Prayer Cycle: 3,4 Days.
Suggested Topics:
Fathers and Mothers at their Best.
Christ in the Homes of Palestine and America.
Worship in the Home.
The Outgoing of the Home.

NOVEMBER
THE CHRISTIAN CITIZEN

Devotional: 1 Peter 2:11-17; 4:1-6.
Prayer Cycle: 2,13 Days.
Suggested Topics:
The Christian Citizen and the Home.
The Christian Citizen and the Nation.
The Christian Citizen and the Liquor Problem.
Temperance Round the World: India, Egypt, Palestine.

DECEMBER
TOWARD A NEW AMERICA

Devotional: Lu. 10:25-37.
Prayer Cycle: 8-11,16 Days.
Suggested Topics:
Home Missions the Christian Ideal for America.
United Presbyterian Pioneers.
Meeting the Need of the Negro.
Meeting the Need of the Indian.

JANUARY
TOWARD A NEW AMERICA

Devotional: Acts 11:19-26.
Prayer Cycle: 13-15 Days.
Suggested Topics:
The Ministry of Service in Cities.
The Ministry of Service to Foreigners.
United Presbyterian Frontiers Today.
Evangelism the Animating Force in Home Missions.

FEBRUARY
WOMEN UNDER THE SOUTHERN CROSS

Devotional: Acts 16:9-15.
Prayer Cycle: 3,31 Days.
Suggested Topics:
A Map Study.
Yesterday and Today.
Facing Tomorrow.
Evangelical Education.

MARCH
WOMEN UNDER THE SOUTHERN CROSS

Devotional: Rom. 10:1-15.
Prayer Cycle: 3, 31 Days
Suggested Topics:
Map Study.
Evangelical Women Organize.
Daughters of Drudgery.
Daybreak and Destiny.

MEET THE BARONESS

Some years ago many of us in New York City were delighted to be invited "To Meet the Prince." Some went because of the author of the play. Many went because of the happy title, and occasion.

The Baron and Baroness W. E. van Boetzelaer van Dubbeldam, Holland, are here presented.

Both the Baron and Baroness have been active in working for closer cooperation among the various organizations in the Netherlands. The family includes three children, two boys and a girl, and lives on a lovely old estate near Utrecht. The Baron is a member of the Netherlands Parliament. He was formerly Missions Consul of the Netherlands Indies.

The Baroness van Boetzelaer is Vice President of the World's International Missionary Council. At the Jerusalem Meeting, she presided over the meetings of the women delegates. She is a member of the Board of Missionary Society in Utrecht, Holland. The Baroness arranged the schedule for Dr. Stanley Jones' speaking tour in Holland last year.

Baron and Baroness van Boetzelaer van Dubbeldam

In using the program for the World Day of Prayer, March 8, 1935, one will surely meet the spirit of the author.

—Anne Seesholtz in The Missionary Review of the World.

CONCERNING RENEWALS

It must be embarassing to a hostess not to know how many guests to expect at a dinner party. If acceptances have not been received she would not know whether to prepare for ten or twenty guests; she would not know how many places to arrange at the table, indeed she would be in a predicament!

The MAGAZINE COMMITTEE is in just such a predicament every month. For how many shall preparations be made? How many renewals will come in before the mailing list is made up? No one can estimate. Delay in sending in renewals causes confusion and extra labor. May we ask that our subscribers make note of the expiration slip enclosed in the last number they are to receive and that they send their renewals at once.

The Mailing list is closed the tenth of the month. Please see that subscriptions and renewals are sent before that date. This will be a great favor to us.

PROGRAM CALENDARS

Program Calendars will be ready by February First. Please order early. Send orders to Mrs. Fannie Moore, 908 Kable Way, Coraopolis, Pa.

THANK OFFERING DEPARTMENT

EDITED BY MRS. O. H. MILLIGAN.
Thank Offering Secretary
905 Publication Building, 9th St., Pittsburgh, Pa.

The success of the Thank Offering each year depends upon the work accomplished in the presbyterials. This is carried on by the local Thank Offering Secretary in the societies. She presents the Thank Offering in an interesting and attractive way at each monthly program during the year; she endeavors to interest new members; she sees that a Thank Offering box is in the home of each member; she consults the presbyterial Thank Offering Secretary and together they plan the work according to the conditions found in the local society. As soon as the Thank Offering is presented the local Thank Offering Secretary fills out the annual report blank and mails it to the Thank Offering Secretary of her presbyterial. From these she makes her presbyterial report and forwards the same to the General Thank Offering Secretary.

All our readers will be interested in the roll of these faithful women and will be glad to note the time the report was received with the name attached. By reading the following list you may see that some of them, even during the busy holiday season, gathered together the reports of the societies and completed and forwarded the presbyterial report on time. To all we express our "thank you" for your promptness and carefulness in filling the blanks and sending them to the office.

Presbyterial	Secretary	Date Received
1. Oklahoma	Mrs. A. J. Carnahan	December 17, 1934
2. Chicago	Mrs. J. D. McKee	December 17, 1934
3. Indiana Northern	Mrs. Elizabeth B. Crawford	December 18, 1934
4. Idaho	Mrs. C. J. Brinkley	December 18, 1934
5. Oregon	Mrs. F. A. Switzer	December 22, 1934
6. Spokane	Mrs. F. E. McCain	December 26, 1934
7. Albany	Mrs. W. W. Crawford	December 27, 1934
8. Lake	Mrs. J. E. Barr	December 28, 1934
9. Vermont	Mrs. Leslie R. Urie	December 31, 1934
10. Des Moines	Mrs. Emily W. Hamilton	December 31, 1934
11. Nebraska	Mrs. Bruce McCulloch	December 31, 1934
12. Philadelphia	Mrs. William White	December 31, 1934
13. Concordia	Miss Allie Esdon	December 31, 1934
14. Cedar Rapids	Mrs. J. B. Pollock	January 3, 1935
15. Mansfield	Mrs. W. E. Shane	January 4, 1935
16. Wisconsin	Mrs. John Bell	January 5, 1935
17. Texas	Mrs. J. H. Johnston	January 7, 1935
18. Xenia	Mrs. E. W. Welch	January 7, 1935
19. Puget Sound	Mrs. C. M. Tucker	January 7, 1935

LIST OF SENIOR LIFE MEMBERS

At each Ingathering Time new life members are added to our list. These women will be a part of our work in the years to come — life members of the Women's General Missionary Society of the United Presbyterian Church. We are very happy to present these whose names have been received from December 1 until the close of the Thank Offering Year.

SENIOR LIFE MEMBERS

$25.00 Each

December 1, 1934 to December 31, 1934

38. Mrs. Rose Gemmell..Homer City, Pa.
39. Mrs. Frank Schneider, In Memoriam
By her husband, Philadelphia, Pa.
40. Mrs. D. V. Collins, In Memoriam
By the Louise A. Free Mission
Circle of Phildelphia, Pa.
41. Mrs. Harry Moylan.Philadelphia, Pa.
By the Kilgus sisters
42. Mrs. George Weaver.Phildelphia, Pa.
By four members of the Emma H.
Kensil T. W. M. S.
43. Mrs. John Hildesheim
.....Phildelphia, Pa.
By her family and two friends
44. Mrs. Hugh Rainey..Philadelphia, Pa.
By Mrs. John McClure
45. Mrs. Sarah A. Forrest
.....Phildelphia, Pa.
46. Helen Nevin.....Philadelphia, Pa.
47. Mrs. Roger W. Clifford
.....Schenectady, N. Y.
By King's Daughters Society
48. Mrs. Frank Harper....Lisbon, N. Y.
49. Mrs. Neil Stewart...Brookings, S. D.
By Lillian McConnell W.M.S.,
Boyden, Ia.
50. Mrs. Alexander Simpson
.....Youngstown, O.
By her husband
51. Mrs. Helen Stoddard Chambers
..... East Palestine, O.
By Mrs. G. A. QQuay
52. Mary McClanahan...Pittsburgh, Pa.
By Mrs. G. A. Quay
53. Mrs. William Thompson
.....White Cottage, O.
By her husband
54. Mrs. I. A. Oldham....Cambridge, O.
By friends
55. Mary Bell Campbell...Cambridge, O.
By D. R. Wallace in memory of
Mrs. D. R. Wallace
56. Nannie Leech.....Cambridge, O.
By friends
57. Mrs. Watkins.....Phildelphia, Pa.
By a friend
58. Elizabeth Logan....Phildelphia, Pa.
By Martha C. Scott
59. Mrs. Isabella MacIntosh
In Memoriam, by Mary McLean
60. Mrs. Walter J. Haig..Phildelphia, Pa.
By two friends
61. Mrs. Roy J. McDowell...Sharon, Pa.
By her husband
62. Mrs. L. H. Snyder.....Sharon, Pa.
63. Mrs. W. H. Everhart.....Erie, Pa.
By King's Daughters
64. Mrs. Julia W. Mitchel, In Memoriam
By her husband, James Mitchel,
Phildelphia, Pa.
65. Mrs. Joseph P. Pryor.Phildelphia, Pa.
By Mrs. M. A. Bald
66. Mrs. Margaret Wilkinson
.....Phildelphia, Pa.
By a friend
67. Minnie McCune.....Phildelphia, Pa.
68. Mrs. Mary J. McCoy..Grove City, Pa.
By her daughter, Jane Livingston
McCoy Barr, DeLancey, N. Y.
69. Mrs. Bert Cumming, In Memoriam
By her son, Dr. Earl Cumming,
Youngstown, O.
70. Mrs. John Black, In Memoriam
By her husband, John Black,
Youngstown, O.
71. Mrs. Myrtle Heard Higley
.....Youngstown, O.
By Y. W. M. S. of Second U. P. Church
72. Mrs. Harold P. Finney
.....Cleveland Heights, O.
By her mother, Mrs. J. M. Finnery
73. Mrs. J. R. May...Los Angeles, Calif.
By W. M. S. of Second Church
74. Mrs. Loretta Cash..Santa Ana, Calif.
By a friend
75. Mrs. Mary Galloway
.....Laguna Beach, Calif.
By herself
76. Hazel Black.....Los Angeles, Calif.
By the Lois Kingan Bible Class of
the First Church
77. Eva Hendrick....Los Angeles, Calif.
By Orra Hendrick of the Lois Kingan
Bible Class, First Church
78. Edith Bonhill....Los Angeles, Calif.
By the Lois Kingan Bible Class of
the First Church
79. Mrs. Ida Van Brunt
.....Los Angeles, Calif.
By the Co-Worker's Class First Church
80. Mrs. Cora B. Linville
.....Los Angeles, Calif.
By Alice Woods
81. Mrs. H. C. Freeman
.....Los Angeles, Calif.
By Ida Woods
82. Mrs. Margaret Morwick
.....Arlington, Calif.
By W. M. S., Riverside, Calif.
83. Reba G. Thompson..Riverside, Calif.
By the Y. W. M. S.
84. Mrs. Margaret McNary Jewitt
.....Eagle Rock, Calif.
By her mother

85. Mrs. Anna Hudelson
.....Los Angeles, Calif.
By friends
86. Mrs. Susie Magee.Los Angeles, Calif.
By a friend
87. Mrs. Clara Modie ..Whittier, Calif.
By Lida Armstrong
88. Ella Smythe.....Philadelphia, Pa.
By a friend
89. Mrs. Rebinneo S. Farley
.....Phildelphia, Pa.
By Mrs. E. J. Graham
90. Mrs. R. W. Graves..Drexel Hill, Pa.
By the W. M. S.
91. Laura Burnside..Washington, D. C.
92. Myrtle Allen.....Sharon, Pa.
93. Anna Belle Ferrier..Lake Bluff, Ill.
By Mrs. Judge Matchett
94. Mrs. Clyde Cummins....Chicago, Ill.
By a friend
95. Elizabeth Porter.....Pittsburgh, Pa.
96. Virginia Bell.....Wilkinsburg, Pa.
97. Mrs. Elizabeth York.Wilkinsburg, Pa.
By Mrs. M. J. Barclay
98. Mrs. Joseph E. Campbell
.....Pittsburgh, Pa.
99. Susanna Stevenson...Pittsburgh, Pa.
By Minnie F. Edmundson, in
memory of her mother
100. Mrs. Joseph S. Atkins..Carnegie, Pa.
By a friend
101. Mrs. Robert R. Sawhill.Carnegie, Pa.
By a friend
102. Anna C. Weber.....Carnegie, Pa.
By a friend
103. Mrs. M. C. Stewart..Rochester, N. Y.
104. Mrs. W. A. McCormick..Oakdale, Pa.
By Willing Workers' Bible Class
of Union Church
105. Rev. John T. Aiken, In Memoriam
By the Loyal Daughters Bible Class
of Union Church, Oakdale, Pa.
106. Mrs. William D. Glass..Oakdale, Pa.
By Mrs. Sarah Glass
107. Mrs. Robert Clark...Princeton, Ind.
By Maria Blair Y. W. M. S.
108. Mrs. Carrie Kelly..Greensburg, Ind.
By Pearl Miller and Russel Cavender,
in memory of Mrs. Jennie Hooten.
109. Mrs. James Dezell.....Lisbon, N. Y.
110. Mrs. Ray E. Hanna
.....Clay Center, Kans.
By her husband, in memory of his
mother, Mrs. John Hanna
111. Mrs. Ruah Hanna Schoneweis
.....Clay Center, Kans.
By her father, Ray E. Hanna, in
memory of his mother,
Mrs. John Hanna
112. Mrs. Margaret Hanna Tippin
.....Clay Center, Kans.
By her father, Ray E Hanna, in
memory of his mother,
Mrs. John Hanna
113. Sue C. Gray.....Wilmington, Del.
By mother and sisters
114. Mrs. Evanna M. Huey
.....Wilmington, Del.
By the Margaret Robinnson Bible Class
115. Fannie Le Fevre..Highland Park, Pa.
116. Jean Miller.....Pittsburgh, Pa.
117. Mrs. John M. McElvany
.....Pittsburgh, Pa.
By Margaret McCance
118. Mrs. Jean McLean...Pittsburgh, Pa.
By Mary L. McCance
119. Mrs. T. W. Montgomery
.....Aspinwall, Pa.
120. Mrs. Mary Shives....Pittsburgh, Pa.
121. Mrs. Anna Walters..Pittsburgh, Pa.
122. Mrs. Edna M. Shantz.Sharpsburg,Pa.
By Boon Memorial S. S. Class
123. Mrs. G. B. M. Sommerville
.....Pittsburgh, Pa.
By Women's Home Missionary Society
of First Church, North Side
124. Mrs. Mary Fahnestock
.....Pittsburgh, Pa.
By a friend
125. Rachael M. Dawson....Assiut, Egypt
By Mrs. C. M. Kefover
126. Mrs. E. J. Miller.....Bellevue, Pa.
127. Mrs. Edna Davis... Emsworth, Pa.
128. Mrs. S. G. McCune..McKeesport, Pa.
129. Mrs. A. G. Rothey....Elizabeth, Pa.
By her husband
130. Mrs. John H. Blankenbuehler
.....Edgewood, Pa.
By Mrs. R. V. Blankenbuehler
131. Mrs. W. S. Ringer
.....South Connellsville, Pa.
132. Mrs. Catherine Gordon
.....Central Falls, R. I.
By Pastor's Aid and Missionary Society
and Young Women's Missionary Guild
of Central Falls
133. Mrs. Jean MacAulay, In Memoriam
By the Ladies Aid and Missionary
Society of Quincy, Mass.
134. Mrs. Earl Patterson...Nampa, Idaho
By W. M. S.
135. Mrs Elizabeth McCain.Nampa, Idaho
By her children and grandchildren
136. Mrs. Clare L. Dorrance...Lisbon, O.
137. Mrs. Mary Petrie Meyer
..... Washington, D. C.
By sister, Edith Petrie Brown
138. Mrs. Mildred Forward..Cleveland, O.
By a friend
139. Mozetta Leeper Cleveland Heights, O.
By a friend
140. Marion McArthur.....Northfield, O.
By Missionary Society
141. Mrs. George W. Grieg..Warren, O.
By Feisima Missionary Society
142. Mrs. Edna R. Sigmund
.....Pittsburgh, Pa.
By Mary Simms
143. Mrs. Joseph Boyd...Pittsburgh, Pa.
By Mary Glover
144. Margaret W. Robinson
.....Pittsburgh, Pa.
By Jean B. Brown
145. Mrs. Thomas Clark, Jr.
.....Pittsburgh, Pa.
By D. J. Brown
146. Mrs. Harry Booth ..West View, Pa.
By Mrs. Oscar Emrich

147. Eleanor Schmalz.....Pittsburgh, Pa.
By Mrs J. S. McKain
148. Mrs. Ethel Hall....Greensburg, Pa.
By Mary Lou Barron
149. Dorothy H. Miller...Pittsburgh, Pa.
By her sister, Margaret
150. Mrs. William Oskin
.....East McKeesport, Pa.
By Missionary Society
151. Mrs. A. Speer.....Portland, Oregon
By Women's Missionary Society
152. Mrs. Carrie F. Mahon.Portland, Ore.
By family and friends
153. Mrs. Donald A. Spencer
.....Canonsburg, Pa.
By Mrs. James Herbert Spencer
154. Mrs. F. F. McWilliams....Shiloh, O.
By her daughter, Mary
155. Mrs. H. Glenn Stephens
.....Frenchburg, Ky.
By an aunt, Mrs. Boyd Morrow,
New Concord. O,
156. Martha Kindle.....Frenchburg, Ky.
By an aunt, Mrs. Boyd Morrow,
New Concord, O.
157. Mrs. J. Morgan McKelvey
.....Morning Sun, O.
By Morning Sun Friends
158. Mrs. Revis Carr.....Ezel, Ky
By a friend
159. Mrs. Ruby Coleman..Spokane, Wash.
By Women's Missionary Society of
Second Church
160. Mrs. Edward Radcliff
.....Spokane, Wash.
By Yowamba Circle of First Church
161. Mrs. Guy Johnson...Spokane, Wash.
By Women's Missionary Society,
Third Church
162. Mrs. A. A. Harper....Denver, Colo.
In memory of her Mother
163. Mrs. Frank M. Michael.Denver, Colo.
By Mrs. W. B. Rankin
164. Margaret Graham...Loveland, Colo.
By her Mother, Mrs. Nettie Dobbin
165. Mrs. Elizabeth Connell.Denver, Colo.
By Evening Missionary Society
166. Mrs. Esther B. Goodman
.....Denver, Colo.
By Evening Missionary Society
167. Margaret McCallum...Denver, Colo.
By Evening Missionary Society
168. Mrs. James Lawhead
.....Torrington, Wyo.
By her sister
169. Mrs. Earl Sparks..Torrington, Wyo.
By her husband
170. Mrs. Emma Knowlton
.....Torrington, Wyo.
By a friend
171. Mrs. J. N. Pooge..Torrington, Wyo.
By a friend
172. Margaret McConnell
.....Torrington, Wyo.
By a friend
173. Mrs. E. J. Machamer...Portage, Wis.
By a friend
174. Mrs. Blanchard Fox ....Marissa, Ill.
By Mrs. Maggie B. Boyle and
Olive Boyle
175. Mrs. William M. Nichol...Sparta, Ill.
By the Y. W. M. S.
176. Mrs. Nancy Hamilton McKay
.....Monmouth, Ill.
By Second Monmouth Clements
W. M. S.
177. Mrs. Dorothy Beveridge
.....Monmouth, Ill.
By Alice Winbigler in memory of
her sister, Julia Winbigler
178. Mrs. Ella McMahon...Kirkwood, Ill.
By the Anna McClymonds W. M. S.
179. Marcia Montgomery..Monmouth, Ill.
By Nellie McKelvey
180. Lena Patton.....Monmouth, Ill.
By Mrs. Charles P. Blair
181. Mrs. Merle Bell.....Berkeley, Calif.
By Mrs P. F. Hormel
182. Mrs Margaret E. Culbert
.....San Francisco, Calif.
By Mrs. G. W. Sutherland, in memory
of Mrs. W. W. Johnston
183. Mrs. Mary E. Woodrum
.....San Francisco, Calif.
By Mrs. B. B. McLellan
184. Mrs. Edna Swenson
.....San Fransico, Calif.
By Mrs. Anna B. Joseph
185. Ada F. Martin.....Butler, Pa.
By Mrs. John Borland, Nellie Groves
and The Jean Campbell Society
186. Mrs. R. H. McDougall...Butler, Pa.
By Jean Black Society of Second
Butler
187. Mrs. Margaret Warham
.....Grove City, Pa.
By the Alice Woods Society
188. Margaret McCoy....Grove City, Pa.
By W. M. S. in memory of Mrs.
Martha McCoy
189. Mrs. W. B. McFarland
.....Grove City, Pa.
By W. M. S. of Ebenezer
190. Mrs. Annie W. Marshal
.....Whitinsville, Mass.
By W. M. S.
191. Louise Russom.....Bristol, Colo.
By Sarah Adair Society
192. Mrs. John H. Whitney.Pifford, N. Y.
By Mrs. A. B. Stewart
193. Eleanor Thompson..Pittsburgh, Pa.
194. Mrs. Eleanor McElvany Brown
.....Pittsburgh, Pa.
By Women's Foreign Missionary
Society, First Church, N. S.
195. Blanch Summerville..Pittsburgh, Pa.
By a friend
196. Elizabeth Eckerman..Pittsburgh, Pa.
By Mrs. Stewart Glover
197. Margaret D. Orr....Springdale, Pa.
By M. F. Curtin
198. Jean Marie Jones....Springdale, Pa.
By her aunt

(continued on page 331)

YOUNG WOMEN'S DEPARTMENT

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., So. Hills Br., Pittsburgh, Pa.

AIMS—1. To have a Circle or a Y. W. Society in every congregation.
2. To give loyal support to each of the Seven Departments.
3. To so increase the Special Fund as to include an object in Egypt.

Thoughts to Ponder—"One says, 'A good idea!' Another says, 'A good idea! I'll work for it!' Which wins?" Be "doers of the word" today.

YOUNG WOMEN'S SPECIAL WORK

Support of Girls' Boarding School, Pasrur, India, $4,350. Salaries—Home—Mrs. Hazel A. Birnbach, Matron of Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R. N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Sallie E. Dickey, Chicago, Ill., $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gore, Ethiopia; Miss Mary Cole, Khartoum North, Sudan, $1,600. Total askings, $8,630.

NEW ORGANIZATIONS

From several quarters word has come that there are new societies. So far, however, no particular information has come to confirm this. Will you not attend to this matter at once if your new organization is one of the delinquents.

College Springs Presbyterial presents a new society, Tingley Y.W.M.S. There are 15 members. Mrs. John Boyd is president.

QUESTIONS

1. *Why should societies report promptly when the annual blanks arrive?*

To save unnecessary correspondence and postage; to represent the presbyterial fairly; to make possible a full report for the general convention; to encourage your secretaries, presbyterial and general.

2. *Who are the losers if no report or only a partial report is made?*

The society itself, the presbyterial, the W.G.M.S. Carelessness or indifference will not stop in effect with the transgressor. "No man liveth unto himself."

3. *Of what account is the annual report?*

It calls attention to defects, emphasizes successes, encourages further effort, develops a just pride, gives opportunity for others to place a comparative rating on the organization, lets the rest of the societies know that you have a set of live, eager, hopeful young women or girls who are concerned about the great business of the church.

4. *Should any society excuse itself from making a report?*

Absolutely not. No secretary can make a full or satisfactory report if any organization fails to give a full answer to the questions asked. If nothing has been done on a certain line, say so. If what has been done is small, report anyway. No society is asked to do the impossible.

5. *Should the name of a society disbanding during the year or merging with another organization or transferring to another department be recorded among the list of Y.W. societies in the annual report?*

Yes, but no membership or other information except the fact of its disbanding, merging or transferring.

HANDICAPS OVERCOME

A condensed story from a book entitled "Lucky Lady" appeared in a recent periodical. It is the story of a young woman whose total eyesight consisted of one-third vision in one eye and whose hearing was so faulty that but little sound registered. To make matters worse, cataract began to develop on her *seeing* eye. Things became blacker and blacker, darkness wrapping her about. But this young woman rejoiced in spite of her affliction for did she not live in a highly specialized age when modern miracles were worked! The day of her operation arrived. It was successful in giv-

ing her partial sight—and satisfactory spectacles were added. Then the acousticon in the church gave her the message both in sermon and song and inconspicuous earphone apparatus made conversation possible. Again she could walk unaided for could she not see? She could read, read, read! She could walk among her flowers—and know them from weeds! She could encourage others afflicted as she had been to learn to rejoice that this age is so kind to those living in darkness and sitting in silence. Again and again she exulted that she had been born in this scientific age and not when blind eyes remained blind and silence once entered ever continued.

After reading her cheery, victorious words, one could not help but realize how much the most of us have been blessed in that we possess in goodly measure eyesight and hearing. True we have many handicaps —everybody has something to tie her to earth—but none so outstanding as hers. Yet what handicapped lives we live!

We are thinking primarily of the church and its missionary activities. If handicaps ever existed any place, it seems that they do in the work of the church. If you wish to know of physical ailments, mental incapabilities, financial shortage, just start out on a project for the church or missions! Alibis pop up on every side of "headaches" that come on missionary society day; of friends that need a call on that very day; of work that cannot be put off; of not being able to "talk" in public; of "so many other duties"; and so on and so on!

If we had barriers such as the aforesaid young woman, we might well excuse ourselves from active participation in community and church enterprises. But if such as she *would not down* with all her infirmities, what excuse has any one of us for being a slacker?

Many otherwise responsible young women will not get under their share of the load imposed on those who call themselves Christian. Are they victims of the feeling of handicap brought on by an inferiority complex and thus will not "make a show" of their inability? Or is it a superior attitude which asks for something more scientific, more learned? Or may it be simply a lack of desire to be engaged in church work? When all young women whose names are on the church roll and little more realize how they are veritable handicaps to the church; when a desire rises within them to endeavor to help everyone her neighbor; when they can rejoice that they "are come to the kingdom" in such a glorious age, they will be released from their spiritual bondage even as the young woman was from her physical handicaps.

We are one month on in the New Year. It is a good time to shake off removable handicaps. *What has been done can be done!*

YOUNG WOMEN'S SPECIAL COLUMN

Mrs. Eva R. Adams, R.N., superintendent of Jubilee hospital, Henderson, N. C., writes concerning the work of the year: "For the most part, we have been busy. As you know, we do not now have girls in training for nurses. A State regulation was passed that hospitals must make a certain standard in order to maintain a nurse-training school.

"We now have three graduate nurses to help with the work and like this plan much better than using student nurses. We have had some very interesting cases this year, some because of the helpful service we could render and others because of the seriousness of the cases and the patient's power of endurance.

"We had a few tuberculosis cases to become so improved that they could be sent back to their homes with safety to them and their families.

"We sent home last week a woman

of about seventy years who has suffered from a gangrenous toe. She was in the hospital for ten months and is now as well as could be expected for one of her age.

"For about five weeks a child just three years old has been with us. He was first sent to Duke hospital at Durham, N. C., from the county by the welfare officer. The child has a cancerous growth on the side of his head and face, which is so large that a tube had to be inserted to make breathing possible. Such a sad sight! The child cannot live. We are told that Duke hospital desires his body at death in order to make a study of the case.

"Automobile wrecks have furnished us a great many cases. Some of the cases seemed so hopeless that recovery did not seem possible, yet by careful nursing, 'almost the dead were brought back to life.' Yes, some of these have been so improved that they were able to return home—somewhat disfigured perhaps but restored to health.

"It is now hunting season and the careless handling of guns has already furnished us with three patients. One of them will possibly lose an eye and will bear a disfigured face for life. Bishop L. W. Kyles and wife were motoring from Petersburg, Va., to their home in Winston-Salem, N. C., when their car overturned about forty miles from Henderson. The broken ribs and clavicle are mending rapidly so that a long sojourn with us will not be necessary.

"Many of the young women's missionary societies have remembered us this year with quilts, spreads, sheets, scarfs, towels and other articles which have filled a pressing need in our hospital. We are truly very grateful to all.

"You may be interested in these statistics: There were born in the hospital twenty-five babies. One hundred and twenty major operations and ninety-seven minor operations were performed of which more than 90 per cent were completely successful.

"We feel that God is using us and Jubilee hospital to bless mankind in this needy field.

"Pray for us!"

METHODS

Note: If you have any successful plans in mind or some that have been carried out, will you not pass them on for publication. Help your neighbor!

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1. Miss Mary Elizabeth Charters, Bower Hill Rd., So. Hills Br., Pittsburgh.—McCown Circle, Mt. Lebanon church.
2. Miss Sarah J. Parker, 6028 Lindbergh Blvd., W. Philadelphia.—Woodlawn Rose Shereda Circle.
3. Mrs. D. L. Ferguson, Highland and Park Aves., New Castle, Pa.—Highland K.D.C.
4. Miss Doris Zirkle, 1450 Franklin Ave., Columbus, O.—Elizabeth Ayers Circle.
5. Mrs. H. L. Alm, 2425 Pioneer Ave., So. Hills, Pittsburgh.—Brookline Y.W.M.S.
6. Miss Marguerite Irvine, 519 E. Denny Way, Seattle.—Bamba M.C.—1st Seattle.

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1. A design formed by several lengths of pastel shades of heavy paper add much to the attractiveness of the cover. The name, McCown Circle, is done in white paint. This being the tenth anniversary of the organization, special honor was conferred on the pastor's wife, one of the founders, by dedicating the year book to her. The pages are headed with very appropriate sketches, the work being done by a graduate member.

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2. News items from all the fields are to be presented at each meeting. Special mention is made of prayer for the Young Women's Special workers.

Note:—Follow the pages of Y.W.

Department to glean information regarding these workers. Also, Correspondence pages and Annual Report, July-August.

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3. Unusual topics on our own work are used. The roll calls are to be scriptural mostly, one being the sayings of Jesus. A missionary mail bag is to be opened at one meeting. At the beginning of the year, the sponsor seeks to prepare the way for intelligent programs by presenting a review of the work of our denomination in mission lines.

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4. This is the tenth year of the society. The aim of the organization as expressed is:—"To co-operate in promoting a greater missionary spirit among the young women of our church." For Indian evening, each one was to be ready to name and locate an Indian tribe. For Home Mission evening, a missionary and location was the task. Another evening each member was to be accompanied by a guest and introduce her at roll call time.

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5. Motto: "Work and Pray." Quotation from Brooks.

"Be a woman on to duty,
Raise the world from all that's low;
Virtues fair and radiant bow,
Lend thy influence to each effort
That shall raise our nature human;
Be not fashion's gilded lady,
Be a brave, whole-souled, true woman."

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6. Ten objectives for the year printed in front of booklet some of which are: To take part in general church program; increase membership; write letters to absentee members; have a social for prospective members; have a study class and use Prayer Cycle at meetings; increase Thank Offering. This society holds a two-day conference each September, going to some quiet resort for the week-end. A speaker is secured. The election of officers is held and plans for the year are made. The society meets regularly at 6:30 p. m., taking dessert at the home of the hostess. An attempt is made to write monthly to the out-of-town members. The non-resident members are widely separated—Honolulu, Idaho, New York City, Fayoum, Egypt, their names appearing in the year-book.

TWO ANNIVERSARIES

In connection with No. 4 above comes this tenth anniversary celebration. Mrs. Elizabeth Lawrence Ayers was honor guest, a banquet being enjoyed by all. The three topics discussed were "Looking Backward," "Looking Forward," "From a New Member." "Indian Spices" concluded this feast of rhyme and reason, Mrs. Ayers contributing the condiments.

The very attractive menu and entertainment program may be secured from the loan department.

The McKee-Reed Society of Oil City celebrated recently the founding of the organization twenty-five years ago. The theme of the evening's program was, "Jesus Christ, the same, yesterday, today and forever." Miss Luella Donnan, a presbyterial officer, was the guest speaker using "Yesterday" as her topic. "Today" and "Tomorrow" were discussed by members of the society. Greetings were received from points far and near, California, Trinidad, Youngstown, Ashtabula, Ohio and Marion, Indiana.

A large birthday cake as a centerpiece was enticing. Blue and silver were prominent in decoration. Anniversary programs contained a brief history of the society and the list of charter members, names of first and present officers and other items of interest. Probably as many as seventy members and guests were present. The informant of this glad affair was Mrs. Sarah Urey who was in charge of the celebration.

GIRLS' CIRCLE PROGRAM

By Mrs. J. C. Smith, 1860 Shaw Ave., East Cleveland, Ohio

ADVENTURES IN CHRISTIAN CITIZENSHIP

GENERAL INSTRUCTIONS—

Equipment—Portraits of Lincoln and Washington may be used and any other patriotic pictures that are available, such as "The Signing of the Declaration of Independence." The portraits are available in Perry Pictures in the 10c size; Washington, No. 112 and Lincoln, No. 125. They may also be had in the 1c size. The American and Christian Flags should be on exhibition.

INVITATIONS—Folders with a small portrait of Lincoln or Washington (Perry Pictures, 1c each), or an American Flag may be used. Inside is the invitation to our Christian Citizenship meeting.

POSTER—Use the larger portraits with flags on a large poster. Print the announcement of the meeting underneath. The poster may be displayed at the meeting.

DECORATION—of the meeting place may be simple or elaborate, but must surely make use of American and Christian flags—also the pure white Temperance Flag. A girl dressed as "America" may lead devotions.

PROGRAM

Prelude—"Faith of Our Fathers," played several times softly.

Song—"America"

Prayer (led by leader dressed as "America")—

Thank God
For our Christian Heritage,
Our Forefathers who came to find a home where they could worship God as they pleased. . . .

(At this time "Pilgrims Going to Church," Perry Pictures No. 1339, may be displayed.)

Piano—softly, "Faith of Our Fathers")

Prayer—(continuing)

For Young Americans that they may discover the principles of true Christian Citizenship, and be true till death.

Song—"Faith of Our Fathers"

Leader—Christ was the ideal Christian citizen. His love for others filled His whole life. It entered into all His relationships and finally took Him to the Cross—all because He desired the best in this life and in the life to come for Mankind. Love, love for the world, love that desires the best for others is the mark of the true Christian the world over. Kagawa, the Christian Citizen of Japan; Dr. Albert Schweitzer, the Christian Citizen of the world which admires him; Paul, the Christian Citizen of early days all were purposed by love. Paul, in the 13th chapter of First Corinthians, gives us a picture of such love as we must render to others if we are to be true Christian Citizens. Let us read from Moffat's translation—

"Love is very patient, very kind. Love knows no jealousy; love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful; love is never glad when others go wrong, love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient. Love never disappears."

Leader—We have before us tonight pictures of two of our greatest Americans. We do not doubt that they were true Christian Citizens also. Their lives showed it.

(Someone may tell the incident of Washington as he was seen praying for his soldiers in the woods at Valley Forge. Another may tell an anecdote showing the

honesty, courage, and tenderheartedness of Abraham Lincoln.)

Leader—She may now lead in drawing forth expression from the girls of what qualities distinguish the true Christian Citizen. The following ones may have been given out beforehand or commented upon by the leader.

Courage—to fight? No, to stand for the right in any situation. If one does *not* so stand, one's own standard is lowered.

Attendance at church—The church is the community's most valuable asset, and young people are the church's most valuable asset. Young people whose lives are Christ-led, bring others into the church by the drawing power of their own lives. Christian young people working out their ideals in and for the church, are the Ideal Christian Citizens.

Sabbath-Keeping—is another habit that belongs to the Christian Citizen. Reverence for the Lord's Day will purge our country of the ceaseless mad rush for Sunday pleasure and its toll of lives. More sad than lost lives is the growing indifference to the church of those pleasure seekers who may not lose their lives but lose their interest in Christian service and Christian living.

Abstinence from Alcohol—is another mark of the Christian. Ray Wilbur Lyman, President of Leland Stanford University, in an article in *The Christian Endeavor World* says, "The principal difficulty with the use of alcohol is that its effect upon a person involves others. When one person is no longer able to manage himself others must manage him. When families are involved, others suffer from the effects of the drug. Society as a whole must pay the full price for any misuse of these chemical substances that materially affect the central nervous system, consciousness, and personal responsibility.

"Sad as it may seem, in spite of great literature, music, fine plays, sports, and family life we have a lot of people with empty minds that are never comfortable unless they are filled up with alcohol. There have always been such people, and no doubt there will continue to be, but youth in making its choice certainly ought to strive for the thing which is strong instead of that which is weak."

Interest in Appearance of Self, Home, and Community—What is sweeter than a lovely young girl, modest in manner and suitably dressed? She is admired everywhere.

A desire to have nice surroundings at home—a home marked by cleanliness, neatness, and comfort within the means of the family is fine for a girl to have. A nicely kept house means much to the family's contentment. Just picking up stray articles and watering the flowers helps so much.

We can do something of the same sort for our community. Perhaps you have read of Minott Pratt, a farmer of Concord, Mass., who loved his town and showed it in a beautiful way. Whenever he could spare a day from his farm, he would take his wagon and go to some place where he knew there were flowers or plants which did not grow in Concord. He would dig up some plants and set them in the woods or fields about Concord where they would spread and add to the beauty of his beloved town. Surely a desirable citizen. How could we help our community?

Voting right—is another duty of the Christian citizen. Perhaps you take straw votes in school. Find out just as much as you can about the candidates, forget the party affiliations of family or

friends, and vote for the man or woman who will best fill that office as a Christian citizen. With an informed Christian Young America, we have no fears for our country.

Concern for Others—is the truest mark of the Christian Citizen. With this characteristic a part of youth there will be no more war. World peace is more dependent upon thinking Christian youth than upon older persons whose minds are biased.

Concern for others means also concern for those about us. In a very fine article, Heywood Broun pays tribute to the late Travis Harvard Whitney, the man who recently collapsed at his desk at the C.W.A. in New York. Mr. Whitney knew he was critically ill when he took this difficult assignment. His physician had warned him of the absolute necessity of rest. But he was out to find jobs for 200,000 men, and he meant to do it before he died. Mr. Broun said, "William James said that mankind must find a moral equivalent for war. Blow, bugles, blow and let us put a ribbon with palms upon the breast of Travis Harvard Whitney. No soldier could have been more gallant than the man who crumpled at his desk in the Civil Works Administration. Before he could submit to being taken to the hosiptal where he died, Whitney insisted on giving directions to his assistants as to how the work should go on. He was torn with agony, but it was his commitment to put 200,000 men and women back to work. That was something which *had to be done.*" A Christian Citizen, surely.

Such they are—Christian Citizens. Such must we be, living the religion of Jesus. The religion that Jesus brought to us demands that it go out into life, touching every relationship, transforming the world.

America—May we use in closing a prayer written by George Washington. (This prayer, framed, now hangs on the wall of St. George's Church, Fredericksburg, Pa.)

"Almighty God: We make our earnest prayer that Thou wilt keep the United States in Thy holy protection: That Thou wilt incline the hearts of the citizens to create a spirit of subordination and obedience to government; and entertain a brotherly affection and love for one another and for their fellow citizens of the United States at large. And, finally, that Thou wilt most graciously be pleased to dispose us all to do justice and to love mercy and to demean ourselves with that charity, morality, and pacific temper of mind which were the characteristics of the Divine Author of our blessed religion, and without a humble imitation of whose example in these things we can never hope to be a happy nation. Grant our supplication, we beseech Thee, through Jesus Christ our Lord. Amen."

Book of the Month for Girls—*"The Soul of Ann Rutledge."*

HOME MISSIONS DEPARTMENT

Mrs. Wm. S. Cook, Secretary, 1201 Sixth Avenue, Beaver Falls, Pa.

Two of our former home missionaries have been called to their reward during the past month. Miss Mary A. Workman passed away at The Aged People's Home in Wilkinsburg, Pa., December 17. Miss Workman gave many years to the work in Woodlawn, Pa., Akron, O., and St. Joseph, Mo. Miss Workman resigned while a missionary in St. Joseph to return to her home in Bellaire, O., to take care of her aged parents. Miss Margaret Heazlett gave nine years to the work in the 12th Church, N. S., Pittsburgh, Pa. She was obliged to give up the work on account of health. For a number of years she has been a great sufferer, but through it all was patient and uncomplaining. She passed away at the Mercer Sanatorium, Dec. 29th. While these two faithful and devoted workers had been laid aside from active service they never lost interest in the work and especially in the missions with which they had been instrumental in organizing and developing.

Miss Josephine J. Zucchi of the Cranston, R. I. Mission writes:—"Our prayer has been answered and we are located in a beautiful, large and more comfortable building. The Sabbath School has increased in numbers. This building is almost three times as large as the others but we have no trouble in filling it. Never do we have less than forty at the week day classes and often more than sixty. The Junior League attendance is seldon less than fifty. The children of all departments of the Sabbath School will take part in the Christmas entertainment.

Mrs. Mary Ciancio of the Second Italian, Pittsburgh, in writing of the Christmas entertainment, thanks a Sabbath School class in the Swissvale church for donations of toys and candy for the children. The boys and girls of the Sabbath School gave a play appropriate to the season at their Christmas party and the Y.P.C.U. of the mission gave three baskets of food to needy families. Twenty women attended the December meeting of the Missionary society. The missionary made one hundred and seventy visits in homes of the community and ten visits to the sick in hospitals.

Mrs. Frank Lieske of Langeloth, Pa., had a busy month. The Christmas program was Saturday evening, Dec. 22. The service was "The Road to Bethlehem," bringing out the thought that as the Star in the East was the guide to the wise men to lead them to the Christ Child, so the message of His birth, as it comes in song and story, is a guiding star in our lives. The children were given a treat of popcorn and candy and those having the best attendance record for the year, were remembered with a special gift.

Miss Ella Montgomery of East Mansfield, O., writes most encouragingly of the work. Rev. and Mrs. Wilson Reid of Savanna, O., conducted the Sabbath evening services from Sept. twenty-third until December ninth. Mrs. Reid also gave them three week-day evenings for two weeks. This was followed by Communion Sabbath, December sixteenth, conducted by Dr. R. W. Mansfield of Zanesville, O., the S. S. M. Five young people united with the church and four of the five were baptized. A mother brought two young children for baptism. The average attendance at Sabbath School for the month of November was one hundred and six, and for the first two Sabbaths of December one hundred and four. The December missionary meetings have been the best in attendance and program, for several months. The Y.P.C.U. had an average attendance of twenty. Miss Montgom-

ery was rejoicing over the arrival of her sister from Washington, Iowa, who had come to spend the holiday season with her. We hope they had a very happy time.

Miss Sallie Dickey reported very chilly weather in Chicago and especially in her room at fifty degrees. The Women's Society, organized last April had a Thank Offering of twenty-nine dollars and a half and the Junior Society, organized just three months ago, had an offering of six dollars and a half, making an even twenty-nine dollars. The Sabbath School averages between fifty and sixty. The Christmas entertainment was held Sabbath afternoon and early on Monday morning Miss Dickey left by Bus for Pa., where she arrived (Beaver Falls) early Christmas morning. Most of the time since her arrival has been spent in bed under the care of a physician. Physical and nerve exhaustion is the trouble. We trust that before you read these lines that she will be fully recovered. Dr. Meloy of Evanston has written that the work will be taken care of during her absence. We are sure that you will be remembering her in prayer.

Miss Mary Jamieson, missionary in San Francisco Presbytery, began work in Oakland, California the first of September. Her reports for October and November recently came to my desk the first I have received. Her work has been calling on absentees from the Sabbath School and on prospects for the church and Sabbath School. Thirteen new pupils had been secured in these two months, and a total of four hundred and sixty-six calls made.

THE WOMEN'S MISSIONARY SOCIETY, EZEL, KY.

The following New Year's greeting came to the Editor

My dear Mrs. White:

Thank you for the cordial greetings! Yes, I am assured that I am in

The Women's Missionary Society, Ezel, Kentucky

the right place, both in the Magazine and in Ezel: Have never doubted the Lord's leading in what some friends regarded as a "risky venture."

Our women will be anticipating another "Magazine Shower," and will try to get our renewals in before the books close.

I am sending a snap shot of a part of our Women's Missionary Society.

With love and best wishes—

Faithfully yours,

J. C. Alter.

FRENCHBURG NOTES

By the Rev. H. Glenn Stephens,
Frenchburg, Kentucky

As these notes are being written, we are beginning school work after a fine Christmas holiday. Teachers and pupils are back at work with renewed vigor and interest.

The school provided Christmas cheer for fifty families throughout the county by packing and sending them boxes of clothing and toys. This material was provided through generous gifts of friends in various parts of the church and gives us an opportunity to minister to the material needs of the county people. The children of the day school contributed articles of food, canned fruit and vegetables, and staple groceries, sufficient to pack five boxes for needy families.

Two musical programs of merit were given the week before Christmas. The first was by the combined Glee Clubs in an operetta, "Twilight Alley". The second was a Christmas cantata, "Chimes of the Holy Night," presented by the church choir.

Rev. H. Ray Shear, pastor of the Crafton Heights church and former Superintendent of the school, preached in the church here on Sabbath morning, Dec. 30. A good crowd was out to greet him and to enjoy his excellent sermon.

We have received a good supply of Used Clothing and some special gifts from societies and classes in the churches of our denomination. These have been sufficient to maintain the contingent expenses of the school. We feel that God certainly must have a future work for our school because He is so marvelously providing for our needs and raising up new friends for us.

BEGINNING THE NEW YEAR

By the Rev. Ray M. Davis,
Ezel, Kentucky

It is the beginning of a new year and all seems to be going well. Christmas became a happy time for many, many youngsters because of the generous supply of toys, games, books, clothing, etc., which were sent us last month. We want to send this general expression of thanks for the help given us at this time. The community tree at the church was laden with gifts and there was a large crowd present to enjoy the pleasant occasion. Notable among the presents that evening was a beautiful chain reference Bible given to Mr. Ellis Ward, our only and efficient Bible School superintendent, also the Clerk of our Session. This Bible was presented to him by the Bible School as a token of its high regard for his untiring leadership.

The work of the church continues to progress. Since our last letter there has been organized the Ezel Missionary Brotherhood, a men's organization. We are fortunate to have as our president, Dr. Joseph S. Maxwell, whose missionary experience and zeal fit him admirably for this place of leadership. Reference has been made in the church papers regarding this group, and since that announcement there have been additions to our membership. The members and committees are getting lined up in a very fine way and the work of the Brotherhood will grow in importance as time goes by, which we hope will find a defi-

(continued on page 332)

INDIAN DEPARTMENT

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorne St., Sewickley, Pa.

THAT THEY MAY BE ONE

The night that Mr. William Powieshiek delivered the Indian baby's cradle at the Manse he came into the living-room and sat down with the missionaries and their guests. Bill, as the missionary called him, told us that he had gone to Haskell Institute, but that he was sorry to say he had run away from school before he finished. He said he knew now what a mistake he had made.

He said to us, "I'd like to ask you a question—Is there anything in your religion that tells you when the world will come to an end?" He seemed perplexed when we explained to him that only the Father knew the time, and that He had not revealed it even to His Son, our Saviour Jesus Christ, and that those who prophesied when the end was to come were just guessing from signs, but no living person knew.

He then told us why he asked the question. He said his grandmother had told them stories which had been handed down from parents to children, and that he had been thinking of what she had said—"the world would come to an end when all people would speak the same language." "Maybe," said he, "the English language is the one, the universal tongue. We Indians have many languages and dialects, but we can all understand English. Maybe the end is near."

This questioning young man made us think of the responsibility we have of giving these first Americans the knowledge of the Saviour who prayed "that they may be one". Whether He be confessed with one "tongue" or many different ones, the language of the Cross must be a universal one—One Lord, One Saviour.

"Let every tongue and every tribe
Give to the Lord due praise and sing
All glory unto Him ascribe,
Come, throng His courts and offerings bring."

RESTORING AN ANCIENT INDIAN SHRINE

"Pipestone, Minnesota, famous as the only place in the world where the Indian Calumet or pipestone is found, is one of the oldest Indian shrines in America. To every member of the great Sioux nation this spot is a sacred one. Before ever the white man crossed the ocean, this spot was set aside by the Manitou as a peace ground for all groups, as a field of never-ending truce. Here the Indians came to listen to the voice of the gods before starting on their hunts. And here alone was to be found the wonderful soft red stone from which the ceremonial pipes of peace were carved.

"And when driven out of Minnesota, most of the Sioux people turned westward, they still remembered the red quarry, set in the green prairie of their former home, as all people cherish the memories of their sacred places, and one small band, now not more than five hundred fifty souls remained behind at Pipestone, as if the Great Spirit had commissioned them, in their isolation, to guard this sanctuary against the spoliation of their pale-faced brothers.

"For four generations they held on, each year welcoming back those of their sires who returned to visit the old shrine where the ancestors of both groups had once come to worship. At length old age thinned out the line of pilgrims until it all but disappeared. Where once a multitude of red men gathered, now

only a mere handful make the annual pilgrimage, and gradually the devastation coming from neglect made its mark on the old shrine." (By J. H. Mitchell, Supervisor, I. E. C. W. in "Indians At Work").

An interesting story follows telling of the work of restoration of this shrine, and how the obscured great face of the Manitou, apparent in a tremendous bowlder, was brought back to something like its former beauty.

A touching thing about the restoration was the discovery, nearby, of the remains of an old Indian cemetery. When the I. E. C. W. boys cleared the place off they wanted to erect a monument to those dead, nameless tribesmen of theirs. Today a simple shaft of red stone marks the place. Upon it are carved the words "Peace Forever".

The Chippewa Nation has named the Reorganization Act. "Gah ge gay wou nah ke e waid" they call it. It means "It has given everlasting title to the land".

Fifty reservations accept the Reorganization Act by referendum vote. ("Indians at Work").

TAMA CHRISTMAS PROGRAM

A good spirit was manifest in planning the Christmas program and treat. The Young Ladies' Bible Class decorated the Chapel and the tree, and the missionary put the lights on the tree. After they had decorated the tree they asked if they might bring gifts for one another and put them under the tree. It was surprising how many were brought, and the custom will probably grow year by year.

On Christmas Day there were 160 Indians and 23 white people present at the program and each one rereceived a "treat." 135 children in 50 families, all children of the tribe under thirteen years of age, received dolls, toys, etc. Twenty members of Sabbath School received rewards for attendance.

The program was as follows:

Orchestra Music.....
.....Four members of Tama Methodist S. S. Orchestra
Welcome Wish.....Wilbur Patterson
Song .....Indian Young Ladies
"The Christmas Story".....
.....Mary Youngbear (Mrs. George Youngbear)
Clarinet Solo.....Clyde Davenport
Carol.....The Audience
Song .....
Sabbath School Boys and Girls
Luke 2:8-16.....The Sabbath School (Memory)
Prayer.....The Missionary
Message .....
Rev. B. M. Wallace Traer, Iowa
Duet .....
The Misses Lois Brown and Lena Wallace
Clarinet Solo.....Clyde Davenport
"Silent Night".....The Audience
Duet .....
.....Mary Youngbear and Ada Bullard
Cornet Solo.....
.....Kenneth Mitchel of Traer

INDIAN ARROWS

The Donation Committee of the U. P. Board of Publication kindly donated thirty (30) Bible Songs Hymnals for use in the service at Sanatorium. Dr. Milligan and the committee would feel amply repaid if they could hear the sweet voices of these afflicted little children raised in joyous praise.

Twenty-nine (29) societies and individuals sent donations to Tama, Iowa for the Christmas season. These donations were : quilt blocks, comforts, cash amounting to $18.50, a barrel of fruit, Christmas gifts, 24 dozen cookies, and 150 stockings filled with candy and nuts for the Christmas treat. For lack of space the names must necessarily be omitted, but it is the hope of the missionary and the Indian Secretary that all those who contributed may have the "overflowing joy of giving."

FOREIGN DEPARTMENT

MRS. J. D. SANDS, Secretary,
5542 Hampton St., E. Liberty Sta., Pittsburgh, Pa.

MISSIONARIES' BIRTHDAYS

Miss Mary F. Dawson	March 1
Miss Minnie Beatty	March 9
Miss Mary J. McKnight	March 18
Miss Laura Walker	March 22
Miss Venna Patterson	March 27
Miss May Holland, R.N.	March 28
Miss Edna B. Sherriff	March 28
Miss Lillian McClelland	March 29
Miss Florence D. White	March 30

JEWELED PRAYERS

Out from the doomed Jerusalem, in days of long ago,
By two and two they sallied forth to lands of sun or snow;
And each slow century since then has seen this loyal clan
Break out to bear the blessed news to all the sons of man.
And still o'er all the earth they fare, wherever a soul has need;
My heart leaps up and calls to them: O Brothers mine! God speed!
What time within the jungle deep ye watch the day-light die,
Or on some lonely mountain steep see dawn flush all the sky.
O Missionaries of the Blood! Ambassadors of God!
Our souls flame in us when we see where ye have fearless trod
At break of day; your dauntless faith our slackened valor shames.
And every eve our joyful prayers are jeweled with your names.

—Robert McIntyre.

ETHIOPIA

Some time ago we reported Miss Isabel Blair's return to Sayo and spoke of the reception given her there, but the first letter from her has just arrived. In this she tells of having a nice trip up the White Nile and the Sobat Rivers with the Sudan missionaries. When she reached Gambeila she had to wait there a day for her mule. The Buchanan's and about fifty people had come out two hours along the road to meet her and there were other people all along the way to greet her. It was a great joy to her to see so many friends again. She speaks of the splendid work that Dr. Bergsma is doing in Sayo and hopes that when he leaves the Lord will send another doctor just as fine. Dr. and Mrs. Ulsh of Nasir spent their vacation in Sayo and Dr. Ulsh helped Dr. Bergsma for a few days while the latter was ill. Miss Blair has three or four classes in the school and also a Sabbath School class. She and Miss Klein, the German nurse, are living in the little house where she and Miss McKibben lived earlier. They had been much in prayer in days past about the Council Meeting which they felt was a very important one as there were many difficult decisions to make. The church attendance was increasing steadily. The first Sabbath it was 444 and the day before Miss Blair wrote it was 557, which she thinks is fine. She can see a great improvement in many of the people—some who before did not care and others who persisted in sin. All now seem to be trying to follow the Lord. What joy this gives to the missionaries there!

Mrs. Ruth Lobaugh Walker left Gore about the middle of November to go by way of Addis Ababa. Domer Dougherty is coming to

America with her. All the missionaries are rejoicing in the arrival of Rev. and Mrs. Kenneweg.

Miss Ruth C. Beatty, R. N., also writes of her return to Ethiopia. She finds the hospital in Addis Ababa much the same but there are a number of new faces among the helpers. Through the kindness of Dr. J. Alvin Orr a well equipped laboratory has been installed in memory of his son, Dr. J. Alvin Orr, Jr., who served in the hospital for some years. The Emperor took part in the opening ceremonies. Mrs. A. H. Wilson and Miss Beatty had a very pleasant voyage, stopping in Egypt where they visited six days in Alexandria, Tanta and Cairo. They had some difficulty in making themselves understood on the French boat but managed to get what they needed. They made splendid connections at Djibouti and were able to get the special train out that evening. They saw Dr. and Mrs. Pollock at Dira-Doura, where they were having a few days' rest, and enjoyed the short visit with them. Mrs. Wilson, and her son, Dr. Harold Wilson and his family, Miss Nichol and Miss Faught attended the Council Meeting at Sayo.

The box from the Junior Exhibit was received and great pleasure was experienced in unpacking it. Part of the things have been sent to the Girls' School while the remainder were kept at the hospital. There was such a nice supply of washcloths and other useful articles. As the supply of linens was low, our workers were delighted to get these.

SUDAN

Since last New Year's Miss Elsie Grove has been working at Doleib Hill, an entirely different station from that in which she formerly worked. As she is now in a different language area, her chief work during the past year has been, and likewise the coming year, will be the study of the Shilluk language. She writes: "It is not as difficult as the Arabic language for me but it is difficult enough. I try to get two hours a day with a teacher but cannot always manage that much with other things coming up to interfere. However, the language is coming slowly and I hope soon to be of more use than I am at present. My transfer to this station involved not only a change in language area but a change from Mohammedan Africa to Pagan Africa, which makes my work entirely different. I have been trying to work up a Girls' School and that is not a very easy task as the girls have not yet learned to appreciate an education for its own value and want to be given work for which they will be paid. It is not thought wise to run a school on this principle so I have to try in different ways to make the school a very attractive place for them in order to get them to attend. For several years past the people almost starved because of the failure of the crop of dura on which they depend almost entirely for food. This past year the crop of dura was very good but instead of storing it for future use they have used tremendous amounts of it in making beer. The drinking and dancing that have accompanied have been very discouraging; in fact our oldest missionary here says he has never seen so much drinking before. As a result, some have already finished their dura and others soon will; then there will be hunger again. We have a little school garden started as a beginning and I am encouraging the girls to start their own little gardens out in the villages. So far the only girls who have planted have made little plots beside the houses here on the compound, but I want to get them started in the villages. I will then go out and inspect the gardens and help a bit. In that way I plan to make contacts in the villages which I hope may be the means of making openings for other work. It is a long uphill job that we have before us and much patience is required. But

there are encouragements to offset the discouragements and the sun does shine here as well as in other places. The things I have mentioned will help those of you who will be remembering us in your prayers. I hope that many of you will do this."

Let us have Miss Elsie Grove often in our prayers for she and all our workers need help from above in their very difficult places of service.

EGYPT

Friends of Miss Lillian McClelland will be glad to know that she has left the Sanitarium in Mt. Lebanon, Syria, and has arrived in Egypt. She is feeling quite strong again but must report to Dr. Hutchison in Tanta Hospital to have his opinion on whether or not she is able to take up her regular work again.

Mrs. Ada Dunlap has been working from "The Witness." She finds the boat work a real joy but the temptation to keep going too long is very real. She writes: "When these poor women put their arms around one and plead for one to stay just a little longer, 'just two more words,' it is so hard to tear oneself away. We have visited one or two towns every day and I have had the joy of speaking to several of the regular women's meetings in different places as well as at many mournings and in various homes. So many problems, doubts, fears, worries, cares, heartaches are unloaded on one's shoulders that without the great source of strength and wisdom to fall back upon, one would surely feel like 'The Old Man of the Sea.' How one longs to get back the next week to see how this one and that one are meeting their particular problems, and to help and encourage instead of visiting them only once a year. What a grief it is to pass by those villages that are not being touched at all! We hope to visit about nine villages out from here (Abu Tig) and some time next week we expect to move on to Sidfa to visit the villages around there."

There have been rather unusual conditions in parts of Egypt this year, as heavy rain fell for two days. In Assiut the sidewalkless streets were miry and many children were kept from school. Those who did come shivered around with wet, muddy feet. Teachers were weary by night after the regular teaching and in addition planning entertainment during recess periods to keep the pupils indoors off the wet playground. One evening there was a perfect deluge lasting four hours. Fortunately the roof of the School did not leak, but water streamed in under the doors from balconies. Every house in Assiut leaked; many mud houses in the town collapsed, and the poor farmer is the object of pity because the ground, already sufficiently soaked by the overflow, is super-saturated.

The missionaries are very happy to have a large number of Moslem students in the schools this year. There seems to be a different attitude among the people concerning missionary work.

There is great rejoicing over the visit of Dr. Anderson in Egypt. He arrived in time to attend the Winter Meeting of the Association. One letter states: "We know you will be remembering the meeting of the Association as it will be of special importance this year because of Dr. Anderson's visit and the question of policy which will be before us."

Many of the missionaries speak of the Thank Offering, hoping it will be larger this year so they will not have to retrench any more. Every piece of their work seems so terribly necessary.

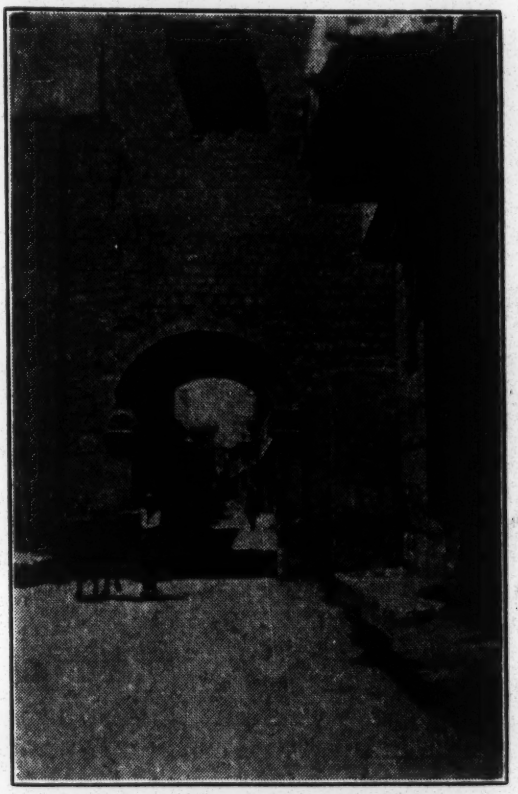
Many holiday greetings have been received from the missionaries of our different fields and these are all very much appreciated. One is perhaps of special interest to the friends of one known to them as Miss Gudrun Estvad, who a little more than a year ago was married to Mr. F. R. Saadeh. Their message is: "As the chimes ring out to usher

in another blessed season they call us to the additional celebration of the completion of our first year of married life. The event that a year ago brought such a change into both our lives has been followed by the beautiful experience of home-building, of forming new contacts and friendships, experiences that are passing into our store of treasured memories. We praise God for the comfort of our home. Most of all we thank Him for the knowledge of Christ, whose presence with us connsumates the happiness of our home. From ancient and historic Damascus, hallowed to many by the experience of new life and light brought here by the Apostle Paul, we send you our Christmas greetings and best wishes for a good New Year."

INDIA

More reports have come of the Annual Meeting, telling how fine and heart-stirring it was. The business was most strenuous. There seemed to be great difficulty in placing the limited number of workers in the large territories. Many of our workers are in camp and all the schools are running in regular schedule. A few presbyteries have been in session and in connection with these meetings there have been several ordinations and installations of more self-supporting pastors.

Mrs. W. T. Anderson is back in "old Sialkot" once more, where she is doing evangelistic work in the city. She has been given a very heart-warming welcome by all her friends there. The place most advantageous for her labor is the old hospital. It is still being used as a dispensary while the new Sialkot Hospital is prospering, with more than one hunderd patients enrolled. The dispensary takes up all the lower story in the old hospital but the second story has very nice bedrooms with delightful verandas. Mrs. Anderson has five Bible Women under her care and they have been studying in the book of Mark before they go to the Sarah Daugherty Training School in the Spring. She finds them very delightful in their response. She is thoroughly enjoying the homes of the city and sees here and there much to encourage as well as many things that are pathetic.

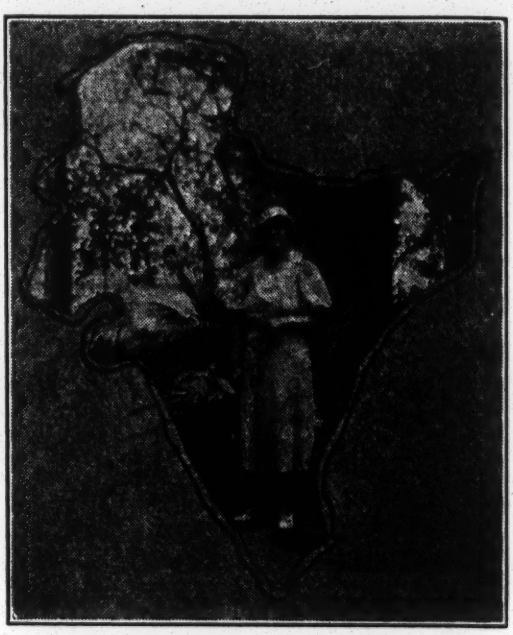


Damascus: The East Gate Opening into the Street called Straight

A Conference of the National Christian Temperance Union had been held in Delhi at which Mrs. R. A. Foster, Miss Margaret Fehlman and Miss Kate A. Hill were delegates. This was a large and very helpful meeting; as there were many international speakers the program was very fine. There was also a memorial service at which Miss Hill spoke on the life of Miss Mukerjee, an Indian Christian who taught in our Mission for more than fifty years.

A number of very interesting stories have been told of the work that has been carried on in camp. Since November 1 Miss Henrietta

Moore and Miss Sara Moore have been at work some distance from Pathankot. They have a Christian cook (a young boy) and a watchman and one Hindu who carries the water. They need them all to pitch the tent and then, too, it is necessary to have one non-Christian servant to bring water from the wells in villages as Christians would not be allowed to go to the wells. Where there are Christians they have their own wells, usually. They went across the Ravi River into Jammu, a native state. They made two camps there and then returned to British territory. They have camels to move their tents and camp outfit. The day they started out they took their car to the first camp and then had it returned. The next move was made in a tonga—a two-wheeled cart with two seats, back to back. The third move was on horseback as there was not even a cart road. They came back to their house by tonga to attend the Christian Teachers' Conference of the Punjab and to entertain some of the delegates. Usually the women listened well and seemed interested. The Christian women complained that it had been so long since anyone came to teach them that they had forgotten much they had previously learned. When the evangelist goes the women do not sit down to learn as they do when a woman goes to them. He cannot go around and gather them together as the woman does, either. In this district there are two young men who act as evangelists and there is one minister about eighty years old who works near Pathankot. Miss Henrietta Moore says: "We are so thankful not only on Thanksgiving Day but all the days that doors are still open and people still give us a hearty welcome as we go among them. There is a noticeable difference in the number who can read over what were literate in my early days. I am so happy when we sell a portion of Scripture and when a woman or child seems to very much wish to have one. We have been in many villages but still there are villages in this district which we never have seen. Some are almost inaccessible, back among hills or in ravines. There is much lamenting over the fact that the Elliott Dispensary has been closed. More women heard the gospel there



A Merry Christmas and a Happy New Year, Addaline Brandon, Lyallpur, India

day by day than an evangelist can reach in most days by hard travel."

A new recruit in the evangelistic work, Miss Addaline Brandon, writes that she is happily settled at Lyallpur and is enjoying her work in the villages very much. She has been appointed by the Mission as principal of the City School when Miss Lillian McConnell leaves for her furlough in February. In the meantime she is making a tour of the villages with Miss Fehlman and Mr. and Mrs. Clements. Miss Brandon is still reading three hours with the *munshi* each morning, trying to get ready for another examination. In the afternoon she goes out to the villages. They do one or two villages, sometimes three, in a day. On Thanksgiving Day they were go-

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STATISTICAL DEPARTMENT

Mrs. Edgar B. Murdoch, Statistical and Efficiency Secretary, 55 Morgan Ave., Washington, Pa.

ATTENTION PRESBYTERIAL SECRETARIES

The time is drawing near for gathering the statistics of the W. G. M. S. and very soon report blanks will go out to the Statistical Secretaries of our fifty-five Presbyterials to be sent by them to every missionary society in the Denomination. It is important that this information be accurate and complete for many people depend upon the information contained in our annual Statistical Report. Every year some of the newly elected secretaries write to the Statistical Secretary of the Board asking for instructions as to their duties, so it seems wise to employ the pages of the Magazine in answering so the secretaries of all the Presbyterials may be reached.

First it is to be noted that the large Presbyterial report blank has been somewhat condensed in the interest of economy but still provides space for all essential information. The society blanks remain unchanged.

The first strongly emphasized admonition to both Presbyterial and society secretaries as they prepare to fill out the blanks is to FIRST READ THE INSTRUCTION SHEET enclosed with blanks. Having done that, with the large blank spread before you, note that the lines are numbered for the convenience of the printer, so please write on each successive line in regular order.

Write the names in alphebetical order, placing the congregation first followed by the name of the society, thus: "Ashland 1st Div. 1" "Beechview Mary Jones Circle." Do not write "W.M.S.," "Y.W. M.S." or "Jr.M.S." after the names. This report sheet goes to the printer just as you send it in, so please make it as clear and legible as possible. A column is provided for all information required so do not write in any additional itmes. In the column for boxes and barrels do not write "2 boxes 1 bbl.," simply write the number "3." Do not give the number of quarts of fruit and glasses of jelly but the number of boxes they fill.

The Thank Offering is the only fund where cents are recorded. All other columns carry only even dollars. If a society includes cents (except in Thank Offering) you must omit them in the Presbyterial report. Societies should remember this lest they be credited with less than they have sent in. Divide your funds in even dollars. If a society reports undesignated money the Statistical Secretary must ascertain from the Treasurer what disposal she has made of it and so report it. If money is given for a special purpose, as for a Bible woman in India, include it under Foreign Missions, if for special work or salaries in this country, record it under Home, Negro or Indian Missions.

If new officers of either a society or Presbyterial are to be elected in April or May do not write in the names of the old officers. Leave the space blank and immediately upon the election of the new officers send the names to the Statistical Secretary of the Board.

In computing the Efficiency rating remember that each point on the Standard means something definite and a point either is or is not won. If a point carries five per cent it is the full five per cent or nothing. A contribution to all seven departments awards a society five per cent, but if there are contributions to only four departments three per cent can not be claimed, for the object of the point is to secure support of all the departments. In computing the rat-

ing of either the Women's, Young Women's or Junior societies add the rates of all the societies reporting and divide the result by the full number of societies in the Presbyterial even if not all have reported. The Presbyterial rate is obtained by adding the rates of the Women's, Young Women's and Junior societies and dividing by three.

The final admonition—DO NOT FORGET THE TIME LIMIT. Remember that society reports must be in the hands of the Presbyterial Secretary by APRIL FIFTH, and Presbyterial reports must be in the hands of the Statistical Secretary of the Board by APRIL FIFTEENTH.

Your thoughtful attention is especially desired for this last paragraph. Each year, during the past few years of greatly reduced contributions, the Board has been forced to one drastic economy after another, and this year is faced with the necessity of either ceasing the publication of the annual Statistical Report or of adopting some means of cutting down the cost of it, which is of necessity high. So many people require the information it contains that it seemed impossible to discontinue it so, after much thought, a plan was adopted which it is hoped will meet with the approval of everyone. Each year six copies are sent to each Presbyterial, the President, Treasurer, Statistical and Efficiency, Thank Offering, Young Women's, and Junior secretaries—each receiving one. These have always been sent free of charge but this year the Board feels compelled to ask fifty cents a copy for them, which, though not even half the cost, would yet make it possible to continue to publish them. This sum would not be a financial burden upon any Presbyterial since the cost would amount to only three dollars and could be legitimately taken from the Presbyterial expense fund. The convenience of having the information they contain would amply justify the outlay. In previous years extra copies have been sold for fifteen cents, which little more than covered the cost of mailing. This of course can no longer be done and the charge hereafter will be fifty cents a copy. Printed slips will be enclosed with the package of blanks that will soon be sent out asking each Presbyterial how many copies they wish at this price, then only that number will be printed. The secretaries who receive these slips are asked to bring this matter to the attention of the Executive Committee so that the order may be returned with the report to the general Statistical secretary, as the contract with the printer must soon be made.

It is with regret that the Board has taken this action but since the Statistical Report is published largely for the convenience of the Presbyterials, and all but about thirty copies were used by them last year, it is felt they will gladly help make its continued publication possible.

BE GRATEFUL FOR WORK

Upon thy bended knees thank God for work,
Work—once man's penance, now his high reward!
For work to do and strength to do the work,
We thank Thee, Lord!
A toiler with his hands was God's own Son;
Like His, to Him be all thy work well done.
None so forlorn as he that hath no work,
None so abject as he that work doth shirk.

—*John Oxenham.*

NEGRO DEPARTMENT

Mrs. Ada Kerr Wilson, Secretary of Negro Work, 412 S. Main St., Zelienople, Pa.

In view of the fact that Negroes have been among the greatest sufferers from the depression in both agriculture and industry, the Commission on Interracial Co-operation of the South, has devoted a great deal of time to a study of various phases of this situation in order to render as much help as possible to the "Recovery Program."

Following are a few excerpts from a report of this Commission:

"When the NRA became effective with its general increase of wages, many employers of labor in the South began a determined drive for a differential wage rate as between the Negro and white workers, on the alleged ground that such a differential was necessary as a protection to Negro workers. The Commission has consistently opposed this effort as subversive to the best interests of both Negro and white labor; as detrimental to the South, and as tending to defeat the plan for economic recovery. The Negroes maintain that in case of equal work and equal efficiency, justice demands equal wages. They have to pay just as much for the necessities of life as the white people do. There can be no economic recovery for the South that does not include the Negro. The wiser economic leaders will not acquiesce in a plan so obviously unsound.

"Close watch has been kept also on the distribution of direct and work relief, in the effort to see that the needs of the unemployed Negro were taken care of. In general the policies of relief administration on this point seem to have been commendable. A few discriminations have been discovered and dealt with through the proper authorities."

* * *

"The Department of Woman's Work, through the Association of Southern Women for the Prevention of Lynching, has continued its campaign against mob violence. This Association has a membership of 17,000 women representing 2250 separate communities in 14 Southern states. Without exception they are women of standing and influence.

"Another important phase of work among the women of the South has been the effort to make interracial education and activity a part of the regular programs of their various organizations, civic, educational and religious. The plan comprehends local studies of Negro schools, health, civic conditions, racial attitudes in children and the like, leading to efforts along many lines for the improvement of conditions affecting Negroes. This program has been officially adopted by the missionary organization of Southern Methodists, Baptist, and Presbyterian women and is widely operative.

"Members of the Commission are agreed, however, that the present interest, should be utilized in strengthening the anti-lynching laws of various states where, the present legal safeguards are felt to be inadequate, and it is working toward this end."

Fifty per cent increase in infant deaths under one year of age is a report submitted by the North Carolina Hospital Association. Medical science could have prevented practically all of these deaths had it been given half a chance. Poverty and ignorance go hand in hand to kill off the mothers and babies. How pleased and grateful we are that from the monies received during the great "Jubilee Year," we were able, and glad to furnish a haven where mothers and babies can receive the care which tends to a longer life. Jubilee Hospital re-

ports caring for 54 patients during December, with 10 major and 14 minor operations—all successful. Jubilee, the only hospital within a radius of 30 miles, for colored people, takes care of all sorts of illnesses and accidents among these folks. When there is ability to pay, a nominal sum is charged. If the patient is of the poorer class he is taken in and receives the same care as his more fortunate brother. No one is refused treatment for lack of money. For this class, however, the Duke Endowment Fund provides one dollar a day, which is a great help. This month's report states that receipts at the hospital office have been better than for a long time which encourages one to think there is a rift in the awful cloud of "depression" and that in the not too distant future, normalcy in financial condition will have obtained.

Camden Academy reports an enrollment of 400, which taxes facilities to the limit, indeed some new chairs are necessary to accommodate the overflow, Some toys and Christmas things were received from good friends in the North for which they are most grateful. Quite a number have been ill with dengue fever and measles but all have made a good recovery.

Townsville, where the school is supported by the county, but where no provision was made for the sewing department, was granted a teacher for that work by the Board. Mrs. Rogers, the teacher reports 51 girls interested in this most needed branch. They make ladies' and childrens' dresses, slips and aprons. A nice box of clothing was received from the Y. W. Society of the Inman Square Church of Cambridge, Mass. The Juniors put on a pageant December 21 under the direction of Mrs. Rogers and sent as their Thank Offering $6.00, with the hope, that it may be some help to the "General Missionary Society." If you could visit that community and see financial conditions you would wonder at this amount.

At Thyne Institute, Chase City, where the work is more advanced, each girl brought the material from home and decided for herself what she would make. Most of them decided to make a "slip" for her very own, while a few decided to make the baby sister or brother a new slip or a new gown to sleep in. In the domestic science department the girls are studying "menu" plans and balanced diets and are thus keeping step with the schools of the North.

What a wonderful time the children at the Prairie Mission had at Christmas! Some weeks before the holiday, the secretary was asked to send the name and age of each child in the school. This was done and a package was sent to each one, done up in regular Christmas style, in tissue paper and gay ribbons. Can you not visualize the sparkle in the eyes of those children as presents to them, as individuals, were received? To the Y. W. S. of the 6th Pittsburgh, a society known for its interest in, and work for the underprivileged, the credit belongs and their own Christmas was certainly the brighter by this beautiful thought for "others."

Other gifts were received from different interested societies. To all we extend thanks and appreciation of their thoughtfulness. The only "fly in the ointment" is the fact that all of our missions, at home and abroad were not included in this particular kind of Christmas cheer.

It may be a somewhat belated report of Thanksgiving, but the way the day was observed at Prairie deserves a passing notice. The school there instead of having its dinner alone, invited and entertained the old and disabled members of the community at one long table. There were several who were not able to walk and Prof. Peters went for them about eleven o'clock and took them home about three. One was

so feeble that she had to be helped to and from the car in a chair. Another, paralyzed on one side, had not been away from home in two years; the oldest member of the group claims to be 115 years old—open to question, as she gets around almost too well for a person of that advanced age! All of these guests are still talking about that "wonderful dinner."

"When thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed."

To all of those, who contributed in any way to a brighter and happier Christmas for the Colored missions, we extend thanks and appreciation and wish for you all a most Prosperous and Happy year.

FOREIGN DEPARTMENT—INDIA

(continued from page 322)

ing to a village twenty-one miles away so would not be able to do more than one village that day. They teach the people new stories, hear the Bible stories which they learned the last time, teach them a new psalm and sing the old ones, read the Word of God to them, and pray with them about all their troubles and needs, of which they have many; but they teach the people to praise God in all things. They also have separate meetings with the swarms of little village children, who learn quickly and whose little hearts are fertile soil for the Word. She says: "Oh, how we pray that it may bring forth a hundred fold! God is richly blessing His Church out here."

The accompanying picture of Miss Brandon carries love and greetings for a Happy New Year to all her friends.

We pray God that all our faithful, earnest missionaries may be richly blessed during this New Year in their service of the Master.

BUILDING THE CHURCH IN ETHIOPIA

(continued from page 290)

wends his way over the hill. Perhaps it is at a carrier rest station that they stop. The strong porters come in trains with their heavy loads. With a bevy of grunts, they shuffle off their loads and perhaps drink a glass of beer. Gidada rings a bell and as they gather he tells them about the Great Load Bearer. Among other things, they always marvel at this blind man reading.

Perhaps the party goes on to a village green where the Word is taught. Or it may be to a couple of houses that are on the regular route. Many of these touched come in for the services on Sabbath.

Today we see numbers being baptized and added to our church in Ethiopia. Great care must be taken in all our work. Prayerfully, are we building on the foundation of Jesus Christ an edifice triumphant and beautiful, that shall stand in that great day.—*The Christian Union Herald.*

JUNIOR DEPARTMENT

Mrs. W. R. McMunn, Secretary, 302 Hastings Ave., Oakdale, Pa.

The following are suggestions for February meetings.

SHOWING LOVE

Children of the younger ages who are so easily stirred to express their affection, need definite suggestions about ways to show love.

A combination of poster and blackboard talks with the theme of "How to Show Love" should be begun two Sabbaths before Valentine day and completed on the Sabbath immediately preceding Valentine Day. Cut from cardboard a large heart fifteen inches across. Make it attractive by putting bright flowers cut from magazines, seed catalogues, or crepe paper. Cut some parallel slits across so as to readily slip stems of the flowers in place. On the blackboard print in large, clear letters:

"My heart is God's little garden
And the flowers that grow each day,
Are the things that He sees me doing,
And the words that He hears me say."

Use the heart garden at first with only a few flowers decorating it.

Let the children think of and mention a thing a child can do to show love and give happiness to those at home and at school. Direct their responses so as to call for some of their familiar memory verses such as: "Children, obey your parents in the Lord, for this is right." "Be ye kind one to another, tenderhearted, forgiving one another." Be not hasty in the spirit to be angry."

Suggest also some ways in which to show love by courtesy and politeness on the street car, on the street, and among strangers.

The next step in showing love is sending happiness to other children whom they have never seen, and who have not had the Bible and Bible teachers. Use such verses as: "Go ye into all the world and preach the gospel to every creature." "Freely ye have received, freely give." "Every man shall give as he is able."

Speak of some weeds in the heart garden such as disobedience to parents, unkindness to playmates, anger toward others, rudeness on the street, and selfishness in not sharing.

"How shall we get rid of weeds?" Write a word to suggest each of the "Flowers" to be cultivated. "Obey," "Be Kind," "Forgive," "Love Strangers," "Give—Share."

Let the children place a flower on the heart for each verse repeated.

Give to each a special offering card to bring in on Valentine Sabbath with a coin of "love money" for a special missionary object. The "love money" will be money earned or saved because of the wisdom and wish to show love.

SOME MEMORY WORK SUGGESTIONS

HEART VERSES—

"I have given thee a wise and an understanding heart." I Kings 3:12.

"Let not your heart faint, fear not, and do not tremble." Duet. 20:3.

"Man looketh on the outward appearance, but the Lord looketh on the heart." I Sam. 16:7.

"Be ye of an understanding heart." Prov. 8:5.

"A wise man's heart discerneth both time and judgment." Eccl. 8:5.

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TEMPERANCE AND REFORM

MRS. HARRIET S. BOOBYER, Secretary, 905 Publication Bldg., Pittsburgh, Pa.

AWARDS IN THE JUNIOR TEMPERANCE ESSAY CONTEST

I am sure that our readers would like to know the outcome of the Junior Essay Contest which closed December first. This contest has enlisted the earnest co-operation of Junior leaders all over the Church, it has aroused much interest in temperance teaching and pledge signing and it has called forth a goodly response from the Juniors themselves for 112 essays were received from 55 societies in 28 presbyterials. In addition, much work was done by presbyterial and society leaders which, while it did not result in essays being written, will, doubtless, bear fruit in the impressions made upon the young minds of those who received the temperance teaching.

The judges, the Junior Committee of the Board, found the judging no easy task for many essays were deserving of credit and the decisions were quite close, so Honorable Mentions were given in each division. The prizes were awarded as follows: in the First Division, the subject of which was "Why I Signed The Pledge," the First Prize went to Margaret Campbell, 1009 First Ave., West, Newton, Iowa, Des Moines Presbyterial, and the Second Prize to Marion Hartlieb, 249 West Pike St., Canonsburg, Pa., Chartiers Presbyterial, with Honorable Mention to Gordon Gibson, Lebanon Church, Mercer, Pa., Mercer Presbyterial. In the Second Division, the subject of which was "How Alcohol Harms Me," the First Prize went to Thomas Hill, 403 South Eighth Ave., Newton, Iowa, Des Moines Presbyterial, the Second Prize to Thomas R. Martin, Pawnee City, Nebraska, Nebraska Presbyterial, with Honorable Mention to Eleanor Byall, Sterling, Kansas, Arkansas Valley Presbyterial, and a Special Mention to Keith McConochie, Jetmore, Kansas, Arkansas Valley Presbyterial, the only eight-year-old to submit an essay.

How proud the Junior Society of Newton, Iowa, is over the carrying off of two First Prizes! Mrs. John W. Bickett, the leader, says in her letter, "We are very much surprised and pleased that two of our society received First Prize in the Temperance Essay Contest. I think the essay work among children has a real educational value and I trust many Junior societies took advantage of it. Mrs. Bickett has voiced the same sentiments that have been expressed by other leaders from time to time during the progress of the contest and we believe that it has been used of God to inform the minds of the Juniors and thus mould their decisions in these plastic ages. The content of the essays showed the effect of home attitudes and training and the impress of knowledge gained from earnest Junior leadership. It was encouraging beyond measure to read the opinions and decisions reached by these children as a result of observations and teaching. God is raising up boys and girls who can be led so easily to right attitudes of mind and right actions of life in regard to liquor and the liquor traffic if we will be faithful in instructing them. We have our opportunity to-day to make the temperance history of twenty years from now just what we wish it to be through the lives of these children. They challenge us by many of their statements and questions to a firmer stand against the legalized traffic of the day, its abuses and corruptions, and to a more aggressive action in the present and in the future so as to take this which they see is a menace and a curse from the path of their young lives.

LITERATURE DEPARTMENT

MRS. A. J. RANDLES, Secretary
904 Publication Bldg., 9th St., Pittsburgh, Pa.

CONCERNING PRAYER CYCLES

Last year the leaflet, *How to Use the Prayer Cycle,* accompanied each Prayer Cycle sent out. Knowing that the majority who buy the Cycle from year to year are the same individuals, we have decided not to include the leaflet this year, feeling that it would be a wasteful use of our free literature. At the same time we realize that there will be some new names among the users. Therefore we ask that when you order your Prayer Cycle you will ask for the leaflet if you desire it. Otherwise it will not be sent. Of course you understand, it is free.

WORLD DAY OF PRAYER MARCH 8, 1935

Certainly at *this* date you should have the date and place for your meeting on the Day of Prayer conspicuously posted. *Posters* 11 x 16½ may be had at 5c each. *Programs* are 2c each. *Looking Unto Jesus,* A Service of Consecration, is 5c each. *Call to Prayer* and *History and Progress of the World Day of Prayer* are free.

After the January Magazine had gone to press we received word from the Councill of Women for Home Missions that there will not be a *new* Children's Program, as we had advertised. Instead we shall continue to use the program prepared by Miss Margaret Applegarth for last year. 1c each, 75c per 100.

JUNIOR JAUNTS

We are delighted at the number of Juniors who are joining in the "Junior Jaunts." Indeed, it is not a mere jaunt they are taking—it is a World Tour! They are away over in Egypt now, and by March they will be viewing the Indian Reservations. Where next? Well, directions for the last lap of the journey will be ready about April the first. Every regular Junior leader will receive the guide books free of charge. Where there has been a change of Junior Leader will you please see that we have the correct name so that we may avoid mistakes in mailing?

FOR MARCH PROGRAMS

One Hundred Twenty Years Service in Egypt, 10c.
Twenty-five Years at Frenchburg, 5c.
Women's Work in Negro Missions, 2c.
Zenana Work in India, 3c.
In and Around Cairo With the Bible Woman, 2c.
Presentation—
Send Out Thy Light, 5c.

A PRE-EMINENT MESSAGE

"What the Church needs to-day is pride in her past, courage in the present, confidence and hope in the future, strong hands and high hearts and humble minds. What we will need is a new song unto the Lord—new because we have to face a new world, and a song because no work can be great and enduring if we do not bring to it a lyrical uplift of heart."

SENIOR LIFE MEMBERS

(continued from page 305)

199. Andrew McFeatters, In Memoriam
By his aunt
200. Mrs. J. E. Gordon....Sterling, Kans.
By W. M. S. of Sterling, in honor of her faithful service as Superintendent of the Jr. M. S.
201. Mrs. Ralph Nichol...Sterling, Kans.
In memory of her parents, Mr. and Mrs. H. W. Miller
202. Mrs. Helen Wilson Hudelson
.....Torrington, Wyo.
By her mother, Mrs. R. F. Wilson
Sterling, Kans.
203. Pearl Moore Wilson..Granger, Wash.
By her mother, Mrs. R. F. Wilson, Sterling, Kans.
204. Mrs. L. C. Koontz..Jetmore, Kans.
By Jetmore W. M. S.
205. Thelma Close.....Lewistown, Pa.
By Y. W. M. S.
206. Mrs. Laura Henderson..Fairpoint, O.
By Mr. and Mrs. W. L. Patton
207. Mrs. G. A. Hofman...Dertoit, Mich.
208. Shirley Koopman.....Detroit, Mich.
By a friend
209. Ruby Hamilton.....Detroit, Mich.
210. Mrs. Gerald Latal....Detroit, Mich.
211. Mrs. Chris. Anderson.Detroit, Mich.
212. Mrs. Marie E. Fisher..Topeka, Kans.
By Mrs. M. Alexander
213. Mrs. Ida A. Ely.....Emporia, Kans.
214. Muriel Inlow.....Emporia, Kans.
215. Mrs. John E. McGarey
.....Leechburg, Pa.
By Margaret Jane Lowman
216. Mrs. Edna Rolandt ..Steubenville, O.
By Mrs. George Ewing
217. Mrs. R. J. George....Carrollton, O.
By Scroggsfield, Ohio, W. M. S.
218. Bertha Donaldson....Carrollton, O.
By Scroggsfield W. M. S.
219. Mrs. Charles Brooks
.....East Liverpool, O.
By Glenmoor W. M. S.
220. Grace Cochrane ....Chester, W. Va.
By Maxwell Missionary Society
221. Mrs. George Richmond
.....Chester, W. Va.
By Maxwell Missionary Society
222. Mrs. Pearl De Hon
..Bellingham, Wash.
By a friend
223. Mrs. Ray James, Bellingham, Wash.
By a friend
224. Mrs. W. J. McIlwain
.....Bellingham, Wash.
By a friend
225. Christine A. Leggitt, Buffalo, N. Y.
By her father and mother
226. Margaret Kendall
.....New Kensington, Pa.
By a friend
227. Mrs. Paul M. Hass, Youngstown, O.
By her husband
228. Mrs. James D. Brown
..Youngstown, O.
By her mother, Mrs. Fred Bunn
229. Betty Bunn, in Memoriam
By her mother, Mrs. Fred Bunn, Youngstown, O.
230. Mrs. Amy Lescallette
.....Youngstown, O.
By Mrs. William Kissinger
231. Mrs. Margaret Ochiltree Fulton
..Beaver, Pa.
By Beaver Maxwell M. S.
232. Mrs. Agnes McKibben Searight
.....Beaver, Pa.
By Beaver Maxwell M. S.
233. Margaret Houston...Lowellville, O.
By Mahoning King's Daughters
234. Mrs. Sarah Stoner
.....Rose Point, Pa.
By Oak Grove W. M. S.
235. Mrs. T. H. Patterson
.....Ellwood City, Pa.
By her husband
236. Mrs. W. J. Mitchell, New Castle, Pa.
237. Rose Butsy.....New Castle, Pa.
238. Emma Smith.....New Sheffield, Pa.
By Elizabeth Moore
239. Edna Ewing.....New Sheffield, Pa.
By Elizabeth Moore
240. Mrs. Edward Carson, Pittsburgh, Pa.
241. Mrs. Prudence Ulmer, Pittsburgh, Pa.
By friends
242. Mrs. Grace Rush....Pittsburgh, Pa.
By friends
243. Mrs. Rose McClellan, Pittsburgh, Pa.
By friends
244. Mrs. Albert Oates....Carnegie, Pa.
By friends
245. Mrs. Fannie Yost.....Carnegie, Pa.
By Mrs. Samuel Coates
246. Mrs. Anna Johnson....Carnegie, Pa.
By friends
247. Mrs. John Miller.....Pittsburgh, Pa.
By a friend
248. Mrs. J. N. Crusan...Pittsburgh, Pa.
By two friends
249. Jean Atkins .....Pittsburgh, Pa.
250. Mrs. Eleanor Costello, Pittsburgh, Pa.
By a friend
251. Mrs. Alice Woodworth
.....Pittsburgh, Pa.
By Mrs. W. J. McGahan and Mrs. John Ritchie
252. Ethel Jackish.....Pittsburgh, Pa.
By Etta McClure
253. Mrs. Philip Heyne....Swissvale, Pa.
254. Mrs. C. O. Callahan....Columbus, O.
By Women's Missionary Society
255. Mrs. T. D. Goodwin...Columbus, O.
By Mrs. J. A. McClure and Mrs. J. O. Welch

256. Louise Hilson..Bovina Center, N. Y.
By her mother and a friend
257. Mrs. A. F. Brown...Oneonta, N. Y.
By friends
258. Nettie Doig...Bovina Center, N. Y.
By the W. M. S.
259. Mrs. Jane W. Little.De Lancey, N. Y.
By W. M. S., Cabin Hill, N. Y.
260. Mrs. Howard Kittle
.....De Lancey, N. Y.
By a friend, Cabin Hill, N. Y.
261. Mrs. Robert P. Salton.Hamden, N. Y.
By W. M. S. of De Lancey, N. Y.
262. Mrs. Ella Clark.....Delhi, N. Y.
By W. M S., West Delhi, N. Y.
263. Mrs Herman C. Wells, Oneonta, N. Y.
By the Y. W. M. S.
264. Almaz Ibrahim..... Assiut, Egypt
By two friends, De Lancey, N. Y.
265. Mrs. A. H. Tracy.....Chicago, Ill.
By a friend
266. Doret M. Willison, In Memoriam
By her niece, Jean D. McBurney
Hickory, Pa.
267. Kate A. Hill.....Sialkot City, India
By Martha L. McBurney
268. Emma Paxton....Cannonsburg, Pa.
By friends
269. Mrs. W. H. Snively....Houston, Pa.
By friends
270. Melrose Cleland.....Imperial, Pa.
By her grandmother, Mrs. E. J. Bell
271. Mrs. Lula Anderson, Washington, Pa.
By a friend
272. Mrs. J. R. Manson..Washington, Pa.
By friends
273. Mrs. Roy Munger....Putnam, N. Y.
274. Anna Robertson, In Memoriam
By her niece, Mary Dethlef, Etna P,a.
275. Mrs. Glenna Carson..Pittsburgh, Pa.
By her sisters, Sarah and Louise

HOME MISSIONS DEPARTMENT — BEGINNING THE NEW YEAR

(continued from page 315)

nite place in the work of the denomination.

The Thank Offering this year was by far the best we have ever had, though there was more to discourage than ever before, at least during the present pastorate. We feel that in so many instances there was the evidence of genuine sacrifice, because of the love our people have for the missionary program of the W. G. M. S. Well, we can't close our eyes to the hand that has helped these last years of this work, and we should do more than we have. Our plans for the coming year are already in force and much is being done to foster a Christian stewardship among us.

Students are all back for hard work, especially since examinations are just around the corner. However, with a determination as we have seldom seen anywhere, we have no fear for the results of the examinations. After all, every day is a time of examination and our success or failure depends upon our attitudes and desires. If we aim high we shall pass all tests, though we may have to take some the second or third time.

M a n y have remembered us generously with checks during the Christmas time. For some time we have realized the need of a new truck to replace the one bought four years ago, and which has given us such valuable service. Most of these gifts—the undesignated—have been set aside toward the purchase of the new truck. A most liberal donation has been made us by a dealer for a limited time, and we hope to be able to purchase the truck by that time. It being a very necessary part of our equipment, we are praying that other gifts will be available at once. We are trying to hold our work to the bare necessities, and so we ask for your help in this instance. Thank you.

JUNIOR DEPARTMENT—SOME MEMORY WORK SUGGESTIONS

(continued from page 328

"Where your treasure is, there will your heart be also." Matt. 6:21.

"Let not your heart be troubled." John 14:1.

"Not with eyeservice, as menpleasures; but as the servants of Christ, doing the will of God from the heart;" Eph. 6:6:

"Follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." II Tim. 2:22.

"I will put my laws into their hearts, and in their minds will I write them." Heb. 19:16.

"Hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things." I John 3:19, 20.

"I will give them an heart to know me, that I am the Lord." Jer. 24:7.

"Thy word have I hid in mine heart, that I might not sin against thee." Ps. 119:11.

"Keep thy heart with all diligence; for out of it are the issues of life." Prov. 4:23.

"For as he thinketh in his heart, so is he:" Prov. 23:7.

"Blessed are the pure in heart; for they shall see God." Matt. 5:8.

"For with the heart man believeth until righteousness; and with the mouth confession is made unto salvation." Rom. 10:10.

THE POTTER

"I took a piece of plastic clay
And idly fashioned it one day
And as my fingers pressed it still,
It moved and yielded to my will.

I came again when days were passed,
The bit of clay was hard at last.
The form I gave it still it bore,
But I could change it never more.

I took a piece of living clay,
And gently formed it day by day;
And molded with my power and art
A young child's soft and yielding heart.

I came again when years were gone
It was a man I looked upon,
He still that early impress wore,
And I could change it nevermore."

—*Selected.*

TRIBUTES

MRS. SIDNEY ALEXANDER

As members of the Gleaner's Missionary Society of the Second United Presbyterian Church, New Castle, Pa., we wish to pay tribute to one whom we loved, Mrs. Sidney Alexander, who on August 10, 1934, closed her earthly life. One can scarcely realize that Sidney has passed from our midst. Sorrow fills our hearts on account of this earthly separation. It was a call to enter into a greater Life, a greater Happiness, a greater Privilege, a greater Service to be with Christ. May we all look to Christ, her Saviour whom she loved and served so completely, for our strength and comfort. We extend our sympathy to her husband, children and family in their loss and may they find comfort in the words of the Master, who said, "What I do thou knowest not now but thou shalt know hereafter."

Mrs. W. J. Marshall,
Mrs. A. E. Douglas,
Mrs. Leland Smith.

MRS. BLANCHE MONTICUE

The Anna McClymonds Missionary Society of Kirkwood, Illinois, desires to pay tribute to the memory of Mrs. Blanche Monticue, who was called home November 1, 1934. She was devoted to her home, her church and her God. She has left us and we are lonely but the sweet fragrance of her life hovers over us like a benediction.

Committee.

MRS. EMMA J. COULTER

The Women's Missionary Society of the Second United Presbyterian Church, St. Louis, desires hereby to pay loving tribute to the life and memory of Mrs. Emma J. Coulter, who was called to her eternal home, October 12, 1934.

Mrs. Coulter was a member of the Associate Reformed Presbyterian Church, but during her long residence in St. Louis, no member has been more faithful in attendance and support of our Church, than Mrs. Coulter. She was a member of our Missionary Society and was equally as faithful in her service in that organization.

In Mrs. Coulter's life, one could see all the fruits of the Spirit—"love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, and self control." What a beautiful world this would be were it full of characters like hers!

To her family we extend our heartfelt sympathy, for we share in their loss, and we commend them to Him, who only can give comfort at such a time.

Mrs. W. S. Dow,
Mrs. A. T. Moore,
Mrs. E. E. Paul,
Committee.

MRS. SARAH WOLAVER

In the death of Mrs. Sarah Bracken Wolaver, April 15, 1934, the Women's Missionary Society of the First United Presbyterian Church of Detroit, Michigan, has been bereaved of a most loyal, devoted friend and co-worker. For several years, Mrs. Wolaver had been the only remaining charter member of this congregation.

Mrs. Wolaver was born in Pennsylvania, near Canonsburg, but from childhood had lived in Michigan. At the time of her marriage, over fifty years ago, when she came with her husband to live in Detroit, her first interest was to identify herself with the United Presbyterian Church, the church of her parents. From that time until her invalidism, she was a most energetic, efficient worker, and indeed she remained until the time of her death a wise counsellor and tower of strength. Her cheerfulness and courage through the years of her suffering, and her determination to continue her usefulness in spite of the handicap of paralysis, made her an inspiration to all who came in contact with her. The joy of the Lord was ever her strength throughout her long and useful life. Those of us who remain have the assurance that she has heard her Master's voice saying, "Well done, thou good and faithful servant; enter thou into the joy of thy Lord."

Committee.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

INDIA

*Miss Emma Dean Anderson, 1881—Chakwal, North India
Miss Ruth L. Ardrey, 1924—Sialkot City
Miss Helen Artman, 1920—Sialkot City
Miss Hazel Bennett, 1908—Gujranwala
Miss Kathryn Beattie, 1920—Martinpur
Miss Roma B. Beatty, 1909—Badomali
Miss Minnie E. Beatty, 1912—Abbottabad
Miss Rebecca Jean Black, 1921—Sialkot
Miss Lois Boyd, 1918—Pasrur
Miss N. Addaline Brandon, 1931—Lyallpur
Miss Theresa Brownlee, 1922—Sialkot City
Miss Lois Buchanan, 1910—Pathankot
Miss Evelyn Cathcart, 1925—Rawalpindi
Miss Laurella G. Dickson, 1897—Pasrur
Miss Margaret Fehlman, 1918—Lyallpur
Miss Betsy Fleming, 1913—Sargodha
Miss Ella M. Gordon, 1893—Campbellpur
Miss Nancy Hadley, 1904—Zafarwal
Miss Evva P. Hartig, R.N., 1924—Jhelum
Miss Eva H. Hewitt, 1930—Sargodha
Miss Kate A. Hill, 1896—Sialkot City
Miss Zarra S. Hoon, 1921—Rawalpindi
Miss Janette Howland, 1921—S. Sargodha
Dr. Reba C. Hunsberger, 1921—Sialkot City
Miss Flora Jameson, 1903—Sangla Hill
Miss Mary Kyle, 1904—Pasrur
Miss Olive Laing, 1912—Gurdaspur
Miss Mary Frances Lincoln, R.N., 1920—Sargodha
Miss Glendine Lundquist, R.N., 1932—Sialkot City
Miss Elizabeth F. McConnell, R.N., 1931—Taxila
Miss Lillian A. McConnell, 1902—Lyallpur
Miss Rosa McCullough, 1879—Gujranwala
Miss Maude M. Miller, 1925—Sheikhupura
Miss Henrietta Moore, 1893—Pathankot
Miss Sara A. Moore, 1917—Pathankot
Miss Jean Morrison, 1895—Rawalpindi
Miss Margaret L. Murdoch, 1924—Campbellpur
Miss Marian T. Peterson, 1930—Pathankot
Miss Willa Ramsey, 1921—Pathankot
Miss Laura Reynolds, 1924—Sangla Hill
Miss Helen C. Sharp, M.D., 1932—Sialkot City
Miss Kate E. Spencer, 1918—Sargodha
Miss Vivian L. Trimble, 1921—Gurdaspur
Miss Helen V. Weede, 1928—Sheikhupura
Miss Dora B. Whitely, 1911—Pasrur

HONORARY MISSIONARY

Mss Mary J. Campbell, 1884, 211 Mamillah Rd.—Jerusalem, Palestine

NOW IN THIS COUNTRY

Miss Frances E. Brown, 1928, 101 W. Tioga St.—Philadelphia, Pa.
Miss Marie E. Cash, R.N., 1926—R. D. 6, Lebanon, Indiana
Miss Vida J. Graham, 1922, R. D. 1, Box 64,—Fair Oaks, Calif.
Miss Sara Jane Lamont, 1928, 440 Cayuga St.—Philadelphia, Pa.
*Miss Mary A. Lawrence, 1893, % Rev. R. E. Ayers—Harmarville, Pa.
*Miss Mary E. Logan, 1891—R.D.2, Rushville, Ind.
Miss Mary R. Martin, 1890, % Mrs. R. W. Thompson—1502 S. 77th St., West Allis, Wis.
*Miss Elizabeth McCahon, 1875, Thoburn Terrace—Almansor, Alhambra, Calif.
Miss Louise Scott, 1916—1801 Termon Ave., N. S., Pittsburgh, Pa.
Miss Rose Shereda, 1928—Bennett, Wisconsin
Miss Georgia Wengert, 1920—Blue Mound, Kansas
*Dr. Maria White, 1886—Memorial Home, Penney Farms, Fla.

(*) Retired.

EGYPT

Miss Margaret A. Bell, 1901—Fayoum
Miss Helen R. Brownlee, R.N., 1934—Assiut
Mrs. Mary K. Coventry, 1918—Benha
Miss Leota Cabeen, 1909—Alexandria
Miss Mary F. Dawson, 1922—Cairo
Mrs. Ada A. Dunlap, 1926—Assiut
Miss Lucia Dwight, 1919—Beni Suef
Miss Davida Finney, 1914—Assiut
Miss Minnehaha Finney, 1894—Mansura
Miss Alta G. French, 1925—Assiut
Miss Elsie French, 1909—Esbekiya School, Cairo
Miss Martha Glass, 1921—Luxor
Miss Eulalia D. Grether, 1929—Tanta
Miss Alice Grimes, 1924—Minia
Miss Rena L. Hogg, 1899—Assiut
Miss May Holland, R.N., 1913—Benha
Miss Lois D. Kingan, 1926—Benha
Miss Bernice Knowles, 1932—Assiut
Miss Lucy Lightowler, 1921—Cairo
Miss Helen J. Martin, 1915—Cairo
Miss E. Roxy Martin, 1901—Cairo
Miss Dora B. Mason, 1918—Assiut
Miss Ruth McCleery, 1931—Tanta
Miss Jeannette McCrory, 1916—Minia
Miss Lillian McClelland, 1923—Cairo
Miss Carol E. McMillan, 1906—Tanta
Miss Sara B. Meloy, 1923—Cairo
Miss Helen J. Noordewier, 1921—Beni Suef
Miss Venna R. Patterson, 1924—Luxor
Miss Frances M. Patton, 1922—Mansura
Miss Estella Robertson, 1922—Cairo
Mrs. Rachel Tracy Seiver, 1925—Fayoum
Miss Isabel Simpson, 1931—Cairo
Miss Jane C. Smith, R.N., 1922—Cairo
Miss Marie F. Tait, 1925—Zagazig
Miss Mary L. Thompson, 1917—Assiut
Miss Helen May Walker, 1930—Alexandria
Miss Laura B. Walker, 1904—Luxor
Miss Ethel L. Weed, 1919—Alexandria
Miss Elizabeth S. White, 1924—Alexandria
Miss Ruth Mary Williamson, 1924—Tanta
Miss Elizabeth Wilson, 1932—Cairo
Miss Esther W. Wilson, 1919—Luxor
Miss Margaret A. Work, 1924—Zagazig
Miss Ruth A. Work, 1904—Assiut
Miss Laura Wright, 1921—Tanta

NOW IN THIS COUNTRY

Miss Ella M. Barnes, 1911—926 E. 1st Ave., Monmouth, Ill.
Miss Anna B. Criswell, 1906—Clarinda, Iowa
Miss Alfretta M. Hammond, 1904—State Hospital, Warren, Pa.
Miss M. Evelyn McFarland, 1919—R. D., New Wilmington, Pa.
Miss Marion Paden, 1902—904 Publication Bldg., Pittsburgh, Pa.
Miss Edna B. Sherriff, 1920—R. D., Norwalk, Iowa
Miss Nellie C. Smith, 1911, 227 N. Center St.,—Grove City, Pa.

SUDAN

Miss Una Cole, 1918—Khartum North
Miss Mary E. Cole, 1919—Khartum North
Miss Elsie E. Grove, 1912—Dolaib Hill
Miss Ray Huffman, R.N., 1924—Nasir
Miss Marguerite McClellan, 1926—Khartum North
Miss Aulora R. McIntyre, 1911—Omdurman
Miss Mary Jane McKnight, 1922—Khartoum North
Miss C. Blanche Soule, R.N., 1921—Nasir
Miss Frances Turk, R.N., 1921—Khartum North

NOW IN THIS COUNTRY

Miss E. Verna Pillow, 1930, Box 475—Morgan Hill, Calif.

ETHIOPIA

Miss Dora B. Arveson, R.N., 1930—Addis Ababa
Miss Viola M. Bayne, R.N., 1924—Gore
Miss Ruth C. Beatty, 1920—Addis Ababa
Miss Isabel Blair, 1922—Sayo
Miss Marjorie Faught, R.N., 1933—Addis Ababa
Miss Ruth M. Nichol, 1933—Addis Ababa
Mrs. Ruth L. Walker, 1923—Gore

NOW IN THIS COUNTRY

Miss Edith C. Anderson, R.N., 1929—2900 W. Grand Ave., Des Moines, Iowa
Miss Elizabeth McKibben, R.N., 1924, Lowry Hall—834 Ridge Ave., N. S., Pittsburgh, Pa.
Miss Florence D. White, 1923—Cortland, Indiana

NAMES AND ADDRESSES OF MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS

(c-o American Mission should be added to each foreign address)

EGYPT

Dr. and Mrs. J. W. Acheson—Cairo
Dr. and Mrs. C. C. Adams—Cairo
*Dr. and Mrs. J. R. Alexander—Assiut
Rev. and Mrs. J. M. Baird—Benha
Dr. and Mrs. E. E. Elder—Cairo
Dr. and Mrs. W. T. Fairman—Assiut
Rev. and Mrs. Dalton Galloway—Beni Suef
Dr. and Mrs. H. K. Giffen—Assiut
Rev. and Mrs. L. A. Gordon—Alexandria
Rev. and Mrs. E. E. Grice—Mansure
Rev. F. D. Henderson—Alexandria
Dr. and Mrs. W. W. Hickman—Assiut
Mr. and Mrs. F. S. Hoyman—Assiut
Dr. and Mrs. H. S. Hutchison—Tanta
Rev. and Mrs. E. R. Jamieson—Fayoum
Rev. and Mrs. W. B. Jamison—Tanta
Rev. and Mrs. H. E. Kelsey—Tanta
Dr. and Mrs. F. C. McClanahan—Assiut
Prof. and Mrs. M. C. McFeeters—Assiut
Rev. and Mrs. H. A. McGeoch—Alexandria
Dr. and Mrs. R. T. McLaughlin—Cairo
Dr. and Mrs. W. T. Moore—Tanta
Mr. and Mrs. W. W. Nolin—Alexandria
Dr. C. A. Owen—Assiut
Dr. and Mrs. H. E. Philips—Cairo
Rev. and Mrs. W. H. Reed—Minia
Dr. and Mrs. C. P. Russell—Assiut
Rev. and Mrs. W. J. Skellie—Luxor
Dr. and Mrs. A. A. Thompson—Assiut
Dr. and Mrs. F. Scott Thompson—Assiut
Dr. and Mrs. N. B. Whitcomb—Assiut

ON FURLOUGH

Dr. and Mrs. R. W. Caldwell, 500 Schaff Bldg., Philadelphia, Pa
*Rev. S. G. Hart, D.D.—New Wilmington, Pa.
Mrs. F. D. Henderson, 542 N. Beaver St. Wooster, Ohio
*Dr. and Mrs. L. M. Henry—Starkville, Miss.
Dr. and Mrs. N. D. McClanahan Shady & Northumberland, Pittsburgh, Pa.
Mrs. C. A. Owen, 618 S. 2nd Ave.—Washington, Ia.
*Rev. and Mrs. R. W. Walker—New Concord, Ohio

PUNJAB, INDIA

Rev. and Mrs. J. C. Alter—Zafarwal
Dr. and Mrs. M. M. Brown—Sargodha
Dr. and Mrs. J. G. Campbell—Pasrur
Dr. and Mrs. H. C. Chambers—Rawalpindi
Rev. and Mrs. E. V. Clements—Lyallpur
Rev. and Mrs. J. H. Colvin—Gurdaspur
Rev. and Mrs. Osborne Crowe—Sialkot
Rev. and Mrs. J. B. Cummings—Rawalpindi
Prof. and Mrs. W. J. Downs—Rawalpindi
Dr. and Mrs. H. L. Finley—Taxila
Rev. and Mrs. R. A. Foster—Sialkot
Rev. and Mrs. A. W. Gordon—Taxila
Dr. and Mrs. D. R. Gordon—Rawalpindi
Rev. J. C. Heinrich—Sheikhupura
Rev. and Mrs. J. A. McArthur—Sargodha
Dr. and Mrs. J. A. McConnelee—Gujranwala
Dr. and Mrs. J. Gregory Martin—Taxila
Rev. and Mrs. Robert Maxwell—Sialkot
Mr. and Mrs. W. H. Merriam—Gujranwala
Mr. and Mrs. C. C. Millson—Gujranwala
Rev. and Mrs. Hugh M. Milne—Gujranwala
Rev. and Mrs. H. S. Nesbitt—Sialkot
Rev. and Mrs. W. H. Ross—Sheikhupura
Mr. and Mrs. C. A. Stewart—Dhariwal
Dr. and Mrs. H. J. Stewart—Gujranwala
Dr. and Mrs. R. R. Stewart—Rawalpindi
Rev. and Mrs. Wm. Sutherland—Campbellpur
Mr. and Mrs. F. A. Whitfield—Gujranwala

ON FURLOUGH

Rev. and Mrs. D. E. Alter, 2454 Prince St. Berkeley, Calif.
Mrs. J. C. Heinrich, 150 N. Elm St.—Oberlin, Ohio
Rev. and Mrs. K. McKenzie, 3 Portland Ave., Ventnor, N. J.
*Dr. and Mrs. J. H. Martin—New Concord, Ohio
Rev. and Mrs. P. A. Miller, 500 Schaff Bldg., Philadelphia, Pa.
Rev. and Mrs. S. C. Picken, 1542 W. 12th St., Des Moines, Iowa
Miss Gwynaeth Porter, R.N., 500 Schaff Bldg., Philadelphia, Pa.
*Dr. and Mrs. E. L. Porter, 1020 Spink Street, Wooster, Ohio
Rev. and Mrs. J. H. Stewart, 5223 McKean Ave., Germantown, Philadelphia, Pa.

THE SUDAN

Rev. and Mrs. W. J. Adair—Nasir, Sobat River
Rev. and Mrs. J. Lowrie Anderson—Khartum
Rev. and Mrs. Leander Finley—Omdurman
Rev. and Mrs. J. A. Heasty—Doleib Hill, Malakal
Rev. and Mrs. W. D. McClure—Doleib Hill, Malakal
Mr. and Mrs. J. P. McKnight—Khartum
Dr. and Mrs. Ried F. Shields—Khartum
Dr. and Mrs. P. J. Smith—Nasir, Sobat River
Dr. and Mrs. L. B. Ulsh—Nasir, Sobat River

ON FURLOUGH

Rev. and Mrs. Glenn P. Reed—Houston, Pa.
*Dr. and Mrs. G. A. Sowash, R. No. 1, Box 212, New Wilmington, Pa.

ETHIOPIA

Dr. Stuart Bergsma—Sayo, via Addis Ababa
Rev. and Mrs. B. B. Buchanan Sayo, via Addis Ababa
Dr. and Mrs. V. F. Dougherty Gore, via Addis Ababa
Dr. and Mrs. Robert Wm. Hockman—Addis Ababa
Rev. and Mrs. C. F. Kenneweg, Gore via Addis Ababa
Dr. and Mrs. A. W. Pollock—Addis Ababa
Mr. Fred L. Russell—Addis Ababa
Dr. and Mrs. Harold J. Wilson—Addis Ababa

ON FURLOUGH

Mrs. Stuart Bergsma—Grand Rapids, Mich.
Mrs. Fred L. Russell—Grandview, Wash.
Mr. and Mrs. Phil R. West, 3319 Dale St. San Diego, Calif.

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*Retired from active service.
**Honorary Missionaries.

A Little Time Apart

"Come ye yourselves apart and rest awhile."

MRS. CHARLES WRIGHT FULTON, Prayer Group Secretary

PRAYING HANDS

From the painting by Albrecht Durer.

UPLIFTED HANDS

"Other parts of the body assist the speaker, but the hands speak themselves. By them we ask, promise, invoke, dismiss, threaten, entreat, deprecate. By them we express fear, joy, grief, our doubts, assent, or penitence; we show moderation or profusion, and mark number and time."—Quintilian.

The original of the picture on this page is the work of the great Christian artist, Albrecht Durer. He was the son of a humble, pious goldsmith of whom this talented son said: "His daily speech to us was that we should abound in love to God, and act faithfully toward our neighbor." Durer put into his famous "Praying Hands" the concepts of devotion, supplication, intercession, and service. The picture has produced "a religious feeling which has moved generations since his day."

On March eighth many women of the Christian world will be lifting up hands in prayer. It is the World Day of Prayer for Missions, as observed by Christian women of many countries, and of many Church fellowships. While it is still the evening of the seventh with us, this Day of Devotion will begin at daybreak in New Zealand and the Fiji Islands, and will spread westward over the entire world, ending with the evening prayer of the people of Hawaii.

Tennyson has said:

"More things are wrought by prayer,
Than this world dreams of —
For what are men better than sheep or goats,
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the whole round earth is every way
Bound by gold chains about the feet of God."

Will your hands be uplifted with the others on the special Day of Prayer observed by Christian women all around the world?

FIRST GIRLS SCHOOL OF CAIRO, EGYPT

Miss Sarah B. Dales was the Teacher. Bamba the school girl who later married Prince Dhulup Singh of India, is seated on a chair, the second from the right. The date is April 1, 1864.